

PROGRESSIVE EXERCISES

IN THE

CHINESE

WRITTEN LANGUAGE

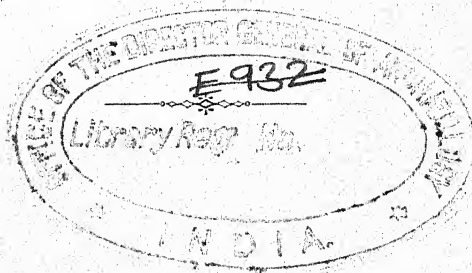


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PREFACE.

At the present day most students of Chinese, before applying themselves to the Literary or Documentary Language, devote a good deal of time to the Spoken Language, which they learn with the aid of manuals and exercise books. In so doing they acquire the knowledge of a considerable number of written Chinese words, or characters. Thus equipped, they are able satisfactorily to commence their attack upon whatever book they may choose for the purpose of initiating themselves into the mysteries of Literary Chinese.

But very different is the position of the learner who wishes to begin his studies with the written language, and sets to work on, perhaps, the Classics, or, perhaps, a collection of Despatches, with absolutely no knowledge of any characters beyond the radicals. He is bewildered by the number of new words that he meets with in every line. He is not merely unable to grasp properly the construction of the sentences before him; but he is also hindered by the multiplicity of strange forms from learning even the characters themselves. It is specially to aid the beginner who wishes to go straight to the literary language, that these Exercises have been compiled; though it is hoped that other students may be able to work through them with advantage.

The written language of China comprises several different styles, from that of the ancient classics down to the documentary or business style, used for all official writings at the present day. The earlier Exercises contain a good many examples taken from

the classics. But the long passages in the later Exercises belong distinctly to the modern documentary style, which is the branch that must be studied by every one who wishes to make practical use of the learning that he acquires.

The Exercises are progressive, commencing with the commonest characters and the simplest of sentences. In each of them the learner is introduced to a limited number of new words, never as many as twenty in one Exercise. If he will be content to proceed slowly, and to fix thoroughly in his memory every new character as he comes to it, he will find, when he reaches the end of the book, that without serious difficulty he has furnished himself with a considerable stock of simple words, and that he can proceed profitably to some more advanced work. Nor need he hesitate as to what book he shall select. Sir Thos. Wade's *Documentary Course* will be exactly what he requires. While studying it, he is recommended at the same time to read carefully through Dr. Hirth's *Notes on the Chinese Documentary Style*. These *Notes* are very valuable; but it would be a waste of time to attempt to study them before some progress in the language has been made. It will be seen that use has been made of Dr. Hirth's book several times in the explanatory notes attached to the Exercises in this volume.

ERRATA.

- Page 5, Line 4 from bottom, for "af" read "of".
- " 24, Line 2 from bottom, for "itentionally" read "intentionally".
- " 29, Vocab., Col. 2, for *c'hi'*, read *ch'i'*.
- " 55, Vocab., Col. 2, for "seareh." read "search".
- " 57, Text, Col. 2 from left, for 22 read 23.
- " 63, Vocab., Col. 2, for *teng*³, read *têng*³.
- " 78, Vocab., Col. 2, for *leng*³ read *lêng*³.
- " 115, Vocab., Col. 2, after *lo*⁴ add "to fall, to sink down".
- " 170, Text, Col. 5 from right, for 𠄎 read 𠄎.
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I. INTRODUCTORY CHAPTER.

I. SPELLING.

For spelling Chinese words I have employed the system invented by Sir Thos. Wade. It represents the pronunciation heard in Peking. The system is not faultless; but it is the one most widely used, and is generally considered the best existing.

2. PRONUNCIATION.

These Exercises have not been compiled with the object of teaching any one to speak Chinese. But as the learner must pronounce the Chinese words in some manner, it will be well for him to attempt to do so with a moderate degree of accuracy. To assist him in this, a table of sounds is given below. As will be understood, the table does not claim to supply in every case an accurate description of the sounds. It merely furnishes the best advice as to pronunciation that one can give under the circumstances.

Consonants.

ch; as in *church*.

j; as in the French language, or as the *s* in the English *fusion*.

hs; this combination is said to represent a sibilant preceded by an aspirate; but the student is advised to content himself

with pronouncing it like *sh*. Note that *hs* is only found before the vowels *i* and *ii*.

ss; as *s*.

ts; as in *hits*.

tz; as *ts*.

y; this letter has its English, consonant sound; but it is very faint in *yen* and *yeh*, especially in the latter, which often sounds like *ieh*.

Other consonants as in English.

Vowels.

a; as in *father*; but when coming between *w* and *n* or *ng*, it is like the *a* in *want*.

ai; as in *aisle*, or in the French *paille*.

ao; a combination of the above *a* with the *ow* in *how*.

e; as in *yet* or in *hen*. It is only found after *i*, *ii* and *y*. See under *ie*.

ei; as the *ey* in *grey*.

ê; almost the German *oe*, and near the vowel sound in *turn*. *êrh*, something like *err*, but the *r* must not be rolled. *ên* and *êng*, as our *fun* and *hung*, without the initial consonant.

i; as the vowel sound in *flee*. *in* and *ing*, as in our *sin* and *sing*.

ia; a combination of the sounds *i* and *a*, as given above; but the *i* is pronounced lightly, as in *piano*.

iao; similar combination of *i* and *ao*.

ie; similar combination of *i* and *e*. It is only found with *h* or *n* following. For *ieh* take the *ie* in *siesta*, (the *h* does not affect the sound). For *ien* take the *ien* in *Sienna*.

iu; similar combination of *i* and of *u* as given below.

ih; there is much dispute as to the pronunciation of this sound. It is quite different from *i*. Some very good authorities hold it to be the same as *ÿ*, below. The student is advised to accept this theory, till he be in a position to judge for himself. He will then probably think that he can detect a difference.

o; nearly but not quite so broad as the *aw* in *law*.

ou; between the vowel sounds in *how* and *hoe*. The student is advised to adopt the latter for the moment.

u; as the vowel sound in *too*. In *un* and *ung* it is shortened. Thus *sun* is not exactly like *soon*, but its vowel sound resembles the *oo* in *foot*.

ua; *uai*; *uei*; *ui*; these are combinations of *u* with *a*, *ai*, *ei*, *i*, as given above; they come between *wa* and *oo-a*, *wai* and *oo-ai*, *wei* and *oo-ei*, *wi* and *oo-i*, sometimes the one sound sometimes the other seeming most nearly correct. *ui* may be said to be always *oo-i*. If one substitutes *oo* for *ew* in *derwy*, one has the sound of *ui*.

ü; like the French *u* in *du* or *tu*.

üa; only found with *n* following; in *üan* the *ü* keeps its ordinary sound, and the *an* is almost as flat as the English *an*.

üe; for this take the sounds given under *ie*, above, and substitute *ü* for *i*.

üo; a combination of *ü* and *o*, as above.

ŭ; this sound, which is only found after *ss* and *ts*, is very difficult to identify, and still more difficult to describe. For *ssŭ*, take the first syllable of *surrender*, as it is ordinarily pronounced, — of course without giving any weight to the *r*. The *ŭ* in *tsŭ* is the same.

In the Mandarin Language of Peking *ch* is very often found, followed by *i* or *ü*. But in Southern Mandarin (which in this is more in accord with the ancient language) instead of the *ch*, before those vowels, some words have a *k*, others *ts*. Thus, where a Peking man says *chin*, *chiang*, *ch'üan*, a southerner will say either *kin* or *tsin*, *kiang* or *tsiang*, *k'üan* or *ts'üan*, and so on. If one does hear *chin* in the south, it is for some word which is pronounced *chên* in the north.

Again, *hs* in the north represents either an *h* or an *s* in the south. Thus a Peking man says *hsia* and *hsün*; a southerner, *hia* or *sia*, *hün* or *sün*.

3. ASPIRATES.

It will be noticed that certain initial consonants are often followed by an inverted comma, *e. g.*, *p'ing*. The inverted comma denotes an aspirate. That is to say, the speaker must emit a breath as he pronounces these consonants. To a Chinese *p'ing* and *ping* are perfectly different sounds; while, though he says *ping* and not *bing*, his ear apparently recognizes no distinction between unaspirated *p* and *b*. The Russians, who speak Chinese well, always use *b*, *d*, instead of *p*, *t*, etc.

4. TONES.

The Tones are of the very highest importance in speaking Chinese. But it would be waste of time for the student to occupy himself with them, till he can learn the spoken language with a native teacher. Therefore no attempt is made here to explain them. Nevertheless, for the benefit of any reader who may have commenced the study of the spoken language, the tones of all words in these Exercises are marked according to Sir Thos. Wade's system, *e. g.*, *chien*¹, *tung*⁴.

II. THE RADICALS.

The study of the Chinese written language should commence with the two hundred and fourteen radicals. The radicals are written words, or characters, having each their sound and meaning, and about three fourths of them being in use at the present day, while the remaining fourth are obsolete. But they differ from ordinary characters in that they are, or are supposed to be, primitive words, transformed hieroglyphs, as one may term them, and not compounded from simpler forms. Every other character in the language is supposed to have been framed by combination, and is said to consist of two parts, a radical and a non-radical part, which latter is generally called a phonetic. As the student will see for himself in time, the phonetic often gives some clue to the sound of the character, while the radical is usually connected with its meaning,

Again, the phonetic part itself is sometimes simply another radical, sometimes two or more radicals combined; or, at any rate, easily recognizable radicals in most cases enter into its composition. Any one, therefore, who is familiar with the radicals, will find the task of learning the phonetic part of the characters simplified in a wonderful degree.

Moreover a knowledge of the radicals is necessary to enable one to look out in the dictionary any word of which one does not know the sound. For all characters are indexed in the dictionary under the radical to which they belong.

The beginner should work at the radicals till he can recognize them all without fail, and can remember both their sound and their meaning. He should be able to write from memory all

except, perhaps, a few of the most difficult ones towards the end of the list. His task will be rendered much easier, if he learns but a few characters at a time, and does not go on to new ones till he knows the old ones thoroughly.

It is very important to know the number of strokes in each radical. This will not give any trouble, as the radicals are arranged in the list in accordance with the number of their strokes.

It is not, however, always quite a simple matter to count the strokes in a character. As a general rule, a line in any direction is one stroke. But there are exceptions. If one line ends just where the line next to be written will begin, the two are made together, without the pen being lifted from the paper, and therefore they count as only one stroke. Thus it becomes important to know something of the order in which the strokes are written. As to this, the Chinese say 'left before right, above before below'; and so a character will be commenced ordinarily from the top left hand corner. Note also that all perpendicular strokes are written downwards, and all horizontal strokes towards the right; though among the slanting strokes there are some, more or less downwards, towards the left, and some upwards towards the right. Now, let us look at Radical 13. In writing this, first the left stroke is made, then the top and the right stroke, the last two being in one: total, two strokes. Radical 30 is formed in a similar way, with the addition, finally, of the lower horizontal: total, three strokes. Nos. 44, 72, 80, 102, 109 will afford further instances of the same. In Radicals 17, 28, 46, 80, the left hand and the bottom lines are written together, so as to form only one stroke. N^o. 52 is made by two double strokes and then a dot. These instructions should be sufficient to explain how the majority of the characters are written; but there are a few which would require more detailed information than can conveniently be given here.

At the end of the List of Radicals there will be found a short table of modified or abbreviated forms. The student ought to pay careful attention to these, as many of them are very commonly used in the formation of characters.

1 stroke.

1	<i>i</i>	一	one.
2†	<i>kun</i>	丨	a down stroke.
3†	<i>chu</i>	丶	a point.
4†	<i>pieh</i>	ノ	a stroke to the left.
5	<i>i</i>	乙	a hook.
6†	<i>chüeh</i>	丿	a barb.

14†	<i>mi</i>	宀	to cover.
15†	<i>ping</i>	冫	icicle.
16	<i>chi</i>	几	bench.
17†	<i>kan</i>	凵	receptacle.
18	<i>tao</i>	刀	* knife.
19	<i>li</i>	力	strength.
20†	<i>pao</i>	勹	to wrap.
21	<i>pi</i>	匕	spoon.
22†	<i>fang</i>	匚	box.
23†	<i>hsi</i>	匚	to conceal.
24	<i>shih</i>	十	ten.
25	<i>pu</i>	卜	to divine.
26†	<i>chieh</i>	卩	* a joint.
27†	<i>han</i>	厶	cliff.
28†	<i>ssü</i>	厶	selfish.

2 strokes.

7	<i>êrh</i>	二	two.
8†	<i>t'ou</i>	亠	above.
9	<i>jên</i>	人	* man.
10†	<i>jên</i>	儿	man.
11	<i>ju</i>	入	to enter.
12	<i>pa</i>	八	eight.
13†	<i>chiung</i>	冂	a limit.

† The Radicals marked thus are obsolete, and are only found as portions of other characters. It is therefore less important than it is in the case of the rest of the Radicals, to remember their sound in addition to their form and meaning.

* The Radicals thus marked have modified forms, generally abbreviations, which are used for them in the composition of other characters. A table of these modifications is given at the end of the list of Radicals.

29	<i>yu</i>	又	also; again.	46	<i>shan</i>	山	mountain.
3 strokes.				47	<i>ch'uan</i>	川 *	a stream.
30	<i>k'ou</i>	口	mouth.	48	<i>kung</i>	工	labour.
31†	<i>wei</i>	口	to enclose.	49	<i>chi</i>	己	self.
32	<i>t'u</i>	土	earth.	50	<i>chin</i>	巾	napkin.
33	<i>shih</i>	士	scholar.	51	<i>kan</i>	干	a shield; to concern.
34†	<i>chih</i>	夕	to follow.	52†	<i>yao</i>	么	small.
35†	<i>ts'ui</i>	夕	to walk slowly.	53†	<i>yen</i>	广	projecting roof.
36	<i>hsi</i>	夕	evening.	54†	<i>yin</i>	又	to move on.
37	<i>ta</i>	大	great.	55†	<i>kung</i>	井	hands folded.
38	<i>nü</i>	女	woman.	56	<i>i</i>	弋	a dart.
39	<i>tsü</i>	子	son.	57	<i>kung</i>	弓	a bow.
40†	<i>mien</i>	宀	a covering.	58†	<i>ch'i</i>	王 *	pig's head.
41	<i>ts'un</i>	寸	inch.	59	<i>shan</i>	彡	feathers.
42	<i>hsiao</i>	小	small.	60	<i>ch'ih</i>	彳	a step.
43†	<i>wang</i>	尢 *	lame.	4 strokes.			
44	<i>shih</i>	尸	corpse.	61	<i>hsin</i>	心 *	heart.
45†	<i>ch'ê</i>	屮	a sprout.	62	<i>ko</i>	戈	spear.

63	<i>hu</i>	戶	door.	81	<i>pi</i>	比	to compare.
64	<i>shou</i>	手 *	hand.	82	<i>mao</i>	毛	hair.
65	<i>chih</i>	支	a branch.	83	<i>shih</i>	氏	family.
66†	<i>p'ü</i>	支 *	to tap.	84†	<i>ch'i</i>	气	breath.
67	<i>wên</i>	文	literature.	85	<i>shui</i>	水 *	water.
68	<i>tou</i>	斗	a peck.	86	<i>huo</i>	火 *	fire.
69	<i>chin</i>	斤	a pound; axe.	87	<i>chao</i>	爪 *	claws.
70	<i>fang</i>	方	square.	88	<i>fu</i>	父	father.
71†	<i>wu</i>	无 *	negative.	89	<i>yao</i>	爻	crosswise.
72	<i>jih</i>	日	sun; day.	90†	<i>ch'iang</i>	𠂇	Radical 91 reversed.
73	<i>yüeh</i>	曰	to say.	91	<i>p'ien</i>	片	a slice or slip.
74	<i>yüeh</i>	月	moon; month.	92	<i>ya</i>	牙	back teeth.
75	<i>mu</i>	木	wood.	93	<i>niu</i>	牛 *	ox.
76	<i>ch'ien</i>	欠	to owe.	94	<i>ch'üan</i>	犬 *	dog.
77	<i>chih</i>	止	to stop.	5 strokes.			
78	<i>tai</i>	歹 *	bad.	95	<i>hsüan</i> or <i>yüan</i>	玄	dark.
79	<i>shu</i>	𠂇	to kill.	96	<i>yü</i>	玉 *	jade stone.
80	<i>wu</i>	毋	do not.	97	<i>kua</i>	瓜	gourd.

98	<i>wa</i>	瓦	a tile.	116	<i>hsüeh</i>	穴	cave.
99	<i>kan</i>	甘	sweet.	117	<i>li</i>	立	to set up.
100	<i>shêng</i>	生	to produce; to live.	6 strokes.			
101	<i>yung</i>	用	to use.	118	<i>chü</i>	竹*	bamboo.
102	<i>t'ien</i>	田	field.	119	<i>mi</i>	米	rice.
103	<i>p'i</i>	疋	a "piece" of cloth.	120†	<i>ssü</i>	糸	silk.
104†	<i>ni</i>	疒	disease.	121	<i>fou</i>	缶	earthenware.
105†	<i>po</i>	𠂔	back to back.	122†	<i>wang</i>	网*	a net.
106	<i>pai</i>	白	white.	123	<i>yang</i>	羊	sheep.
107	<i>p'i</i>	皮	skin.	124	<i>yü</i>	羽	feathers.
108	<i>min</i>	皿	dish.	125	<i>lao</i>	老	old.
109	<i>mu</i>	目*	eye.	126	<i>êrh</i>	而	and; but.
110	<i>mou</i>	矛	lance.	127	<i>lei</i>	耒	plough.
111	<i>shih</i>	矢	arrow.	128	<i>êrh</i>	耳	ear.
112	<i>shih</i>	石	stone.	129	<i>yü</i>	聿	pen.
113	<i>shih</i>	示*	to proclaim.	130	<i>jou</i>	肉*	flesh.
114†	<i>jou</i>	肉	footprint.	131	<i>ch'ên</i>	臣	a minister.
115	<i>ho</i>	禾	grain.	132	<i>tsü</i>	自	from; self.

133	<i>chih</i>	至	to go to.	150	<i>ku</i>	谷	valley.
134	<i>chiu</i>	白	a mortar.	151	<i>tou</i>	豆	beans.
135	<i>shê</i>	舌	tongue.	152	<i>shih</i>	豕	pig.
136	<i>ch'uan</i>	舛	contradictory.	153	<i>chai</i>	豸	reptile.
137	<i>chou</i>	舟	boat.	154	<i>pei</i>	貝	precious.
138	<i>kên</i>	艮	perverse.	155	<i>ch'ih</i>	赤	flesh colour.
139	<i>sê</i>	色	colour.	156	<i>tsou</i>	走	to go.
140†	<i>ts'ao</i>	艸*	grass.	157	<i>tsu</i>	足	foot; enough.
141†	<i>hu</i>	虍	tiger.	158	<i>shên</i>	身	body.
142	<i>ch'ung</i>	虫	insect.	159	<i>ch'ê</i>	車	cart.
143	<i>hsieh</i>	血	blood.	160	<i>hsin</i>	辛	bitter.
144	<i>hsing</i>	行	to do, to go.	161	<i>ch'ên</i>	辰	time, period.
145	<i>i</i>	衣*	clothes	162†	<i>ch'o</i>	𡵿*	to walk.
146	<i>hsi</i>	西*	west.	163	<i>i</i>	邑*	a city.
7 strokes.				164	<i>yu</i>	酉	5 to 7 p. m.
147	<i>chien</i>	見	to see; to perceive.	165†	<i>pien</i>	采	to distinguish.
148	<i>chiueh</i>	角	a horn.	166	<i>li</i>	里	a chinese mile.
149	<i>yen</i>	言	words; to speak.				

8 strokes.

167	<i>ch'in</i>	金	gold; metal.
168	<i>ch'ang</i>	長 *	long.
169	<i>mên</i>	門	gate; door.
170	<i>fou</i>	阜 *	mound.
171†	<i>tai</i>	逮	to reach to.
172†	<i>chui</i>	隹	short-tailed birds.
173	<i>yü</i>	雨 *	rain.
174	<i>ch'ing</i>	青	blue.
175	<i>fei</i>	非	not; wrong.

9 strokes.

176	<i>mien</i>	面	face.
177	<i>ko</i>	革	raw hide.
178	<i>wei</i>	韋	leather.
179	<i>chiu</i>	韭	leeks.
180	<i>yin</i>	音	sound.
181	<i>yeh</i>	頁	leaf of a book.
182	<i>fêng</i>	風	wind.

183	<i>fei</i>	飛	to fly.
184	<i>shih</i>	食	to eat.
185	<i>shou</i>	首	the head.
186	<i>hsiang</i>	香	fragrant.

10 strokes.

187	<i>ma</i>	馬	horse.
188	<i>ku</i>	骨	bone.
189	<i>kao</i>	高	high.
190†	<i>piao</i>	髟	rough hair.
191	<i>tau</i>	鬥	to fight.
192	<i>ch'ang</i>	鬯	fragrant herbs.
193	<i>li</i>	鬲	caldron.
194	<i>kuai</i>	鬼	spirits of the dead.

11 strokes.

195	<i>yü</i>	魚	fish.
196	<i>niao</i>	鳥	bird.
197	<i>lu</i>	鹵	salt.
198	<i>lu</i>	鹿	deer.

199	<i>mai</i>	麥	wheat.
200	<i>ma</i>	麻	hemp.

12 strokes.

201	<i>huang</i>	黃	yellow.
202	<i>shu</i>	黍	millet.
203	<i>hei</i>	黑	black.
204	<i>chih</i>	黼	embroidery.

13 strokes.

205	<i>min</i>	黽	frog.
206	<i>ting</i>	鼎	tripod.
207	<i>ku</i>	鼓	drum.

208	<i>shu</i>	鼠	rat.
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14 strokes.

209	<i>pi</i>	鼻	nose.
210	<i>ch'i</i>	齊	even, equal.

15 strokes.

211	<i>ch'ih</i>	齒	front teeth.
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16 strokes.

212	<i>lung</i>	龍	dragon.
213	<i>kwei</i>	龜	tortoise.

17 strokes.

214†	<i>yo</i>	龠	flute.
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MODIFIED FORMS.

9	人	becomes	亻
18	刀	"	刂
26	日	"	旦
43	尢	"	尢 兀
47	川	"	川 川
58	王	"	王 王
61	心	"	忄 小

64	手	becomes	扌
66	支	"	攴
71	无	"	无
78	歹	"	歹
85	水	"	氵
86	火	"	灬
87	爪	"	爪

93 牛 becomes 牝	140 艸 becomes 艸
94 犬 " 犰	145 衣 " 衤
96 玉 " 王	146 西 " 西
109 目 " 目	162 彡 " 彡
113 示 " 示 衤	163 邑 " 阝
118 竹 " 𥵹	168 長 " 長
122 网 " 网 加	170 阜 " 阡
130 肉 " 月 月	173 雨 " 雨

As the above table shows, the true 146th Radical is not *hsi*, *west*, but another character, namely *hsia* or *ya*, *to cover*. Practically, however, the obsolete *hsia* has been quite superseded by *hsi*.

Radical 95 had originally a dot at the bottom right hand corner, like Rad. 52; but is now always written without the dot, so that it has only four strokes. It was changed, in accordance with a common Chinese custom, out of respect to the Emperor Kang Hsi, part of whose personal name it is. For the same reason it is read *yüan* instead of *hsüan*.

RADICAL TEST TABLE.

The characters in the following table are arranged in order according to their radicals, *i. e.*, according to the radicals under which they are classified in the dictionaries. The beginner should work carefully through the table, not only noting the special radical of each character, but identifying as well as he can the other radicals which enter into the composition of the word. He should also pay special attention to the modified forms.

(1) 不上七 (2) 中 (3) 主 (4) 久之乎 (5) 九
也乱 (6) 事了 (7) 五云 (8) 亦交 (9) 使今

以 (10) 兄 (11) 全內兩 (12) 六公兵 (13) 同
 再 (14) 冠 (15) 冷冬 (16) 凡凰 (17) 出函
 (18) 則分 (19) 加勸務 (20) 勿包 (21) 北化
 (22) 匠 (23) 區 (24) 千南半 (25) 占卦 (26) 卽
 危 (27) 原厄 (28) 去參 (29) 受取及 (30) 味
 和各可 (31) 因四 (32) 地堡在坐 (33) 壯壬
 壺 (34) 聿 (35) 夏 (36) 多外夜 (37) 天奇夾
 (38) 好妥 (39) 字存孝 (40) 家寵 (41) 專對將
 (42) 少尙 (43) 尤就 (44) 尺屋 (45) 屯 (46) 岸
 島 (47) 州巡 (48) 左差 (49) 已巴巷 (50) 帳
 布師 (51) 平年幹 (52) 幼茲 (53) 府 (54) 建
 (55) 弄 (56) 式 (57) 引弟 (58) 彙衆彗 (59) 形
 (60) 後 (61) 怕思愛忝 (62) 成我 (63) 所戾
 (64) 把擎 (66) 放敢敲 (67) 斑 (68) 料 (69) 新
 斧 (70) 於 (71) 旣 (72) 時是春 (73) 書更最
 (74) 有朝望 (75) 根樂東 (76) 欲 (77) 正此歸
 (78) 死 (79) 殺 (80) 母每 (81) 𣦵 (82) 毡 (83) 民
 (84) 氣 (85) 深永求 (86) 然災煩 (87) 爲爬
 (88) 爺 (89) 爾 (90) 牆 (91) 牌 (93) 物牢 (94) 犯
 獸 (95) 率 (96) 王瑞 (98) 瓶 (99) 甚甜 (100) 產
 甥 (101) 甯 (102) 男由畫 (103) 疏疑 (104) 病
 (105) 發 (106) 百皇 (108) 盡 (109) 眼相直眾
 (110) 矜 (111) 知矣 (112) 碰磨 (113) 福禁
 (114) 禽 (115) 私秦 (116) 空竄 (117) 端章豎
 (118) 等管 (119) 粗 (120) 經累 (121) 缺 (122) 罪

罕罔 (123) 美羣 (124) 翎習 (125) 考耆者
 (126) 耍耐 (127) 耕 (128) 聖聞聽 (129) 肆
 (130) 服肯能 (131) 臨 (132) 臬 (133) 致臺
 (134) 與舉舊 (135) 舍 (136) 舞 (137) 船 (138) 良
 (140) 草萬 (141) 虎號 (142) 蚊蛋 (143) 衅衆
 (144) 衙 (145) 衫袋裏 (146) 耍覆 (147) 親覺
 (148) 觔 (149) 記誓 (150) 豁 (151) 豈 (152) 象
 豬 (153) 貌 (154) 賊貴 (155) 赦 (156) 起
 (157) 路蹇 (158) 躬 (159) 輕軍載 (160) 辜辦
 (161) 辱農 (162) 道近 (163) 邦部 (164) 酌酒
 (165) 釋 (166) 野量重 (167) 銀鑿 (169) 開
 (170) 防陪 (171) 隸 (172) 難隻雇 (173) 雪
 (174) 靖靜 (175) 靠 (177) 靴 (179) 莖 (180) 韻
 (181) 頭願 (182) 颺飄 (184) 飲養 (187) 駛驚
 (188) 體 (190) 髮 (191) 鬧 (194) 魁魂 (195) 鮮魯
 (196) 鴨鳳 (197) 鹹 (198) 鳧 (199) 麵 (200) 麼
 (202) 稗黎 (203) 黔點 (210) 齋 (211) 齡。

III. EXERCISES.

Having mastered the radicals, the learner will be in a position to apply himself to these Exercises. In translating them, he should make sure that he understands the exact construction of each sentence word by word. This ought not to prove a difficult matter; as the English version is very literal; and free use has been made of brackets, in order to render it more intelligible. It seemed better that the compiler should expose himself to the charge of uncouthness, rather than run the risk of his translations not being understood. Wherever the rendering is not sufficiently exact, explanation has been given in the notes attached to the Exercises.

At the beginning of each Exercise there will be found a short list of Chinese characters, together with their sound and meaning. In this list are comprised all the words which are new to the learner in the accompanying Exercise. They should be studied most carefully.

One cannot impress too strongly on the beginner the necessity of fixing in his memory every character which he meets with in his lessons. It is not enough for him to 'get up' the translation of passages. He should be able to recognize each character when detached from its context, and to give its sound and principal meaning. Knowledge of characters is not by any means knowledge of Chinese; though a student who is not familiar with them is like a workman without tools: he will never accomplish anything. One constantly hears persons unacquainted with the Chinese language remark that they suppose its principal difficulty lies in the multitude of the characters. This is quite a mistake. At

starting a certain amount of effort and persistence is required, in order to get a few hundred characters fixed in one's mind so firmly that they will not escape from it again. But once this has been effected, adding to one's stock becomes a comparatively simple task; and, the more one learns, the easier will it be to make further acquisitions. A man with very moderate powers of memory need have no apprehensions as to his ability, without excessive labour, to store in his mind as many characters as are needful for all ordinary work. But, long before he reaches this point, he will have discovered how many and how formidable are the other difficulties which the language presents to him who studies it.

EXERCISE 1.

VOCABULARY.

三 *san*¹, three.

四 *ssü*⁴, four.

五 *wu*³, five.

六 *lin*⁴, six.

七 *ch'i*¹, seven.

九 *chin*³, nine.

百 *pai*³, hundred.

千 *ch'ien*¹, thousand.

爲 *wei*², to be, to do, to make.

*wei*⁴, because of, for.

不 *pu*¹, not.

千	七	百、	二 ³	三	百、	百	三	十	十 ¹
三	十	六	千、	百	四	六	十	四、	七、
十	八。	千	九	一	百	十	二。	八	九
五。		四	千	十	十	五、		十	十、
	六 ⁴	百	五	七。	九、	八	七 ²	六、	五

TRANSLATION.

1. 17; 90; 54; 86; 32.

2. 765; 800; 419; 317.

3. 2,000; 9,500; 6,478.

4. 6,035.

力、心、九 石、羽¹² 人、子、金⁹ 斤 二 五⁵
 欠、骨、里、白、毛、鼓、香、木、魚。十 六
 雨、血、一、玉、手、手、瓜、水 九 十、
 見、口、齊、大、巾、文、黃、火 五⁸ 日。七
 鬼。舌。行、刀、雨、士、麻、土。六 八
 舟、弓、衣、大、田 寸、四⁷ 千。
 干¹⁵ 車。矢。瓦、臣、禾。麥¹⁰ 八 斗
 戈、 片、戶 子、寸 米、七⁶
 用 甘¹⁴ 走¹³ 火 口。工¹¹ 黍 三。七 月

5. Fifty [or] sixty; seven [or] eight thousand.
6. The Seventh Month, twenty ninth day.
7. Four pecks [of] rice; seven pounds [of] fish.
8. Five [or] six inches; eight inches [and] three [tenths].
9. Metal, wood, water, fire, earth, (according to the Chinese, the Five Elements).
10. Wheat; a kind of millet; melon (fragrant gourd); jute (yellow hemp); growing corn (field corn).
11. A workman; a drummer (drum hand); a student (literary scholar); statesman or official of the highest rank (great minister); population (doors and mouths).
12. Feathers, or, down (feathers [and] hair); a handkerchief; a rain-coat; tiles, or pieces of tile; flint (fire stone); white jade; sword (big knife); bow and arrow, or, archery.
13. To go nine *li* (= 3 miles); to go together; boats and carts, (= means of conveyance).
14. Gladly (with pleasant heart); bones and blood, (a term for near relationship); altercation (mouth and tongue).
15. Shield and spear, (= war); to use strength, or, to exert oneself; to be short of (*lit.* to owe) rain; to see a ghost.

10. 子 here is merely a termination; *mai-tzŭ*, wheat; *shu-tzŭ*, millet.

11. 戶口, *lit.* doors and mouths, then, households and persons, and so, population.

12. 片, anything small and thin, slices, slips, flakes.

四³³ 力³¹ 不²⁹ 爲 爲 黑 三²² 三 肉、耳。自¹⁶
 千 不 見 不 人。黃 七 角、龍 辰
 三 足。日 高。 爲 爲 長 爪、山¹⁸ 至
 百 月。 牙²⁶ 五 二 方。老 川 西。
 里。五³² 九²⁸ 齒 色。十 鼠、谷
 百 人³⁰ 九 不 一。馬²¹ 長 穴。小¹⁷
 六 生 爲 白。爲²⁴ 比 虫。 鼻
 十 七 八 首。青²³ 犬 山¹⁹ 大
 二 十。十 山²⁷ 白 大。四²⁰ 羊、目
 正。 一。不 不²⁵ 赤 方、鹿 長

16. From 8 A. M. to 6 P. M.

17. A small nose, large eyes and long ears.

18. Mountains, streams, valleys and caves.

19. A goat (mountain sheep); venison (deer flesh); dragon's claws;
a rat (old rat); a snake (long reptile).

20. Square; three-cornered; oblong (long square).

21. The horse is bigger than the dog (horse compared with dog
[is] great).

22. Three sevens make twenty one.

23. Blue, white, red, black, yellow, are the five colours.

24. To be head, or, chief.

25. Not to be a man (not to play a man's part).

26. The teeth [are] not white.

27. The hill is not low (is not not-high).

28. Nine nines make eighty one.

29. [They did] not see sun [or] moon.

30. Man lives seventy [years].

31. [His] strength [is] not enough.

16. The Chinese day is divided into twelve periods of two hours each, the first period consisting of the hour before and the hour after midnight. *ch'ên* and *yu*, being the fifth and the tenth of these periods, correspond with our 7—9 A. M., and 5—7 P. M..

32. 562 "pieces".

33. 4,300 *li*.

32. 疋; a *p'i* is a complete, undivided web of cloth, silk, etc., as it comes from the loom.

As a general note, it will be well to remark, with regard to

- 1) the definite and the indefinite article,
- 2) conjunctions,
- 3) the copula,
- 4) pronouns, both personal and possessive,
- 5) signs of the plural for nouns and pronouns,
- 6) auxiliaries or signs of tenses in verbs,

that, though there are means of expressing these in Chinese, whenever the writer may think it desirable, still they are all very generally omitted, the reader being left to infer them from the context.

EXERCISE 2.

VOCABULARY.

有 <i>yu</i> ³ , to have, to be, (not the copula).	posed to <i>yu</i> , no. 1, above).
知 <i>chih</i> ¹ , to know.	我 <i>wo</i> ³ , I.
其 <i>ch'i</i> ² , pronoun of the third person, also a demonstrative pronoun.	皆 <i>chieh</i> ¹ , all.
此 <i>ts'ü</i> ³ , this.	之 <i>chih</i> ¹ , pronoun of the third person in the objective cases; a sign of the genitive.
在 <i>tsai</i> , in, at; to be alive.	可 <i>k'o</i> ³ , may, can.
母 <i>mu</i> ³ , mother.	古 <i>ku</i> ³ , ancient.
無 <i>wu</i> ² , not, (especially as op-	死 <i>ssü</i> ³ , to die.
心。不 知 知 ⁴ 不 知 ³ 知。人 ² 人。有 ¹	何 <i>ho</i> ² , what? how? why?
知 面、人、言。而 不 一	

TRANSLATION.

1. [There] is one man.
2. Men do not know.
3. To know but not to speak.
4. [When] you know men, you know their faces, you do not know their hearts.

其 知 老¹⁴ 母 首、見¹¹ 用。知 不 鳥⁶ 知⁵
 無 有 而 在。一 有 其 小。食 有
 用。無。無 在 二 立¹⁰ 二。其 己、
 子。父¹³ 其 人、在 知⁸ 肉。不
 人¹⁶ 不 足。一 門 此⁹ 其 知
 皆 我¹⁵ 在。在 口。大 一、其⁷ 有
 知 不 父¹² 其 有 不 力 人。

5. To know [that there] is oneself, and not to know [that there] are [other] men, (*i. e.* to be selfish).
6. The birds ate his flesh.
7. His strength is not small.
8. To know the first [point] but not to know the second.
9. This is of great use (*lit.* greatly has use).
10. To stand in the door-way.
11. They saw there were two men, one at his head, the other at his feet.
12. [His] father and mother are alive.
13. [His] father is not alive.
14. Old and childless.
15. I do not know [whether there] be or not.
16. Men all know [that] it is of no use.

6. Taking these four Chinese words, as they stand, by themselves, one might translate them with equal correctness in many ways. There is nothing to guide one as to the tense of the verb; and, for *ch'i*, *his*, one might equally well say, *her*, *its*, *their* or *that*. I have, however, given to the words the meaning which they happen to bear in the passage from which they were taken; where, attention being paid to the context, there is no ambiguity at all. This remark will apply to many Examples in these Exercises.

8. 其 here is 'that' or 'the'; *ch'i* *i*, the first [point].

9. Adverbs precede the verb or adjective to which they are attached. *ta*, usually an adjective, is shown by its position to be here employed adverbially; and *yung*, ordinarily a verb, is here a substantive, the object of the verb that it follows. The student must be prepared at every moment to meet with words, which he knows as one part of speech, used as some other part. It has even been said that "a Chinese character may in general be considered as conveying an idea without reference to any part of speech; and its being used as a substantive, an adjective or a verb, depends upon circumstances." This perhaps overstates the case; but it undeniably has a great deal of truth in it.

16. *ch'i*, it, *wu yung*, has not use.

不¹⁷死。古²⁷有²⁴人。有²⁴可¹⁹心、飛¹⁷不¹⁹西¹⁷
 知¹⁷皆¹⁷古²⁶心²⁶知¹⁹人¹⁹土¹⁷知¹⁸土¹⁷
 其¹⁷死³⁰有²⁶古²⁶爲²³人¹⁹之¹⁹足¹⁸之¹⁸
 爲¹⁷而¹⁷死²⁹臣²⁵之²⁵非²³有²¹風²¹之¹⁸人¹⁸
 何¹⁷爲¹⁷之¹⁷人¹⁷不²³可²¹之¹⁸人¹⁸
 人¹⁷鬼²⁹長²⁵風²⁵有²⁵毋²⁵不²¹父²¹不¹⁸
 生²⁹言²⁵爲²⁵小²²此²²母²⁰走²⁰知¹⁸
 我³¹不²⁸自²⁸曰²⁸小²⁸心²⁸又²⁸之²⁸石²⁸足²⁸。

17. The men of a western land.

18. Not to know [that one has] enough; (*i. e.* to be discontented).

19. A discontented man.

20. A wind which rolls stones and makes earth fly.

21. A parent's heart, all people have it.

22. This also can be known.

23. One may not be careless.

24. To do wrong intentionally.

25. Do not be a small (*i. e.* a mean) man.

26. The men of old had a saying [which] stated that....

27. He has the spirit of an ancient statesman.

28. From old times all have (*i. e.* are subject to) death.

29. To live long and not die, (*sc.* to be immortal).

30. To die and become a ghost.

31. I do not know what man (*i. e.* who) he is.

17. 之, of. *chih*, when used to express the possessive or genitive case, is placed immediately after its substantive.

19. In this sentence 之 is attached not to a substantive, but to a whole phrase. As we have seen, the three words *pu chih tsu* mean 'to be discontented'. The addition of *chih* converts this phrase into an adjective or participle, 'discontented', qualifying the following word 'man'.

20. Observe the causative use of *tsou* and *fei*. The *chih* turns the verbs into participles, — a stone-moving and earth-blowing wind.

22. Note that the verb is in the passive voice.

23. *hsiao hsin*, to be careful, *lit.* to be minute in mind.

24. *yu hsin*, having the mind, = intentionally, *wei* to do, *fei*, wrong.

28. Death; *ssü*, usually a verb, is here a substantive.

不⁴² 身⁴¹ 角。 人 有³⁷ 不 人 母 何³³ 此³²
 見 無 我⁴⁰ 皆 我 無 老。 日 爲
 其 衣、 有 用 在 不 不 無 何
 面。 口 子 之 此 知 有³⁵ 有 人
 無 無 牛³⁹ 古³⁸ 子 之 耳 之 子
 食。 女 有 之 心。 目 父³⁴ 子
 女。 有 之 父³⁶ 之 死

32. This is whose son?

33. It is an ordinary occurrence, (*lit.*, what day does one not have it?)

34. The father is dead, the mother old.

35. Those who have ears and eyes all know it.

36. A father does not know his son's heart.

37. I am here (*lit.*, in this place).

38. The men of old all used it.

39. Oxen have horns.

40. I have sons but not daughters.

41. Naked and hungry, (*lit.*, his body has not clothes, his mouth has not food).

42. Not to see his face.

35. *yu-erh-mu-chih*, having ears and eyes, — a participle attached to *jên*, men. *wu pu*; the double negative makes a strong affirmative. One may fill up the ellipsis by saying, 'there are not [any of them who] do not know it'.

36. 其子, his son.

EXERCISE 3.

VOCABULARY.

民 *min*², the people.

語 *yü*³, words, to speak.

多 *to*¹, many, much.

過 *kuo*⁴, to pass; to transgress;
 a sign of the past tense.

王 *wang*², king, prince.

天 *t'ien*¹, the sky, heaven.

於 *yü*², in, at, with.

重 *chung*⁴, heavy, important.

學 *hsüeh*², to learn.

義 <i>i⁴</i> , righteousness; that which it is right to do.	命 <i>ming⁴</i> , fate, command, life.
年 <i>nien²</i> , year.	福 <i>fu²</i> , happiness, good fortune.
幼 <i>yu⁴</i> , young.	道 <i>tao⁴</i> , a path; the right way, truth, religion; to say.
貴 <i>kuei⁴</i> , honourable.	君 <i>chün¹</i> , sovereign, ruler.
也 <i>yeh³</i> , a terminal particle; also.	

大。知 自¹⁰ 過⁹ 金。多。食 民 古⁴ 方 無¹
 己 知 我 不 之 語 之 田
 過、其 門 有⁸ 在⁷ 語。首。又 民。之
 牛 過。而 人 此 多 不⁶ 不⁵ 日、 小
 不 不 走 多 不 士 其³ 民。
 知 人¹¹ 入。過。有 爲 多 爲 無
 力 不 黃 不 食、四 語。四²

TRANSLATION.

1. The small folk who have no land.
2. The people from [all] four quarters.
3. He had not one word [to say].
4. An old saying, again, has it (says) that the scholars are chief of the four [classes of] people.
5. He did not eat much. [When] eating, he did not talk.
6. It is not a few.
7. There is much gold here.
8. There was a man passed by.
9. He passed by my door and did not enter.
10. He himself knows his faults.
11. A man does not know his own faults: an ox does not know [that its] strength is great.

1. *wu tien* not to have fields; *wu tien chih*, landless.

2. *huang chin*, yellow metal, gold.

3. *tsou-kuo*, a compound verb, 'to go past'.

11. 己, of himself, his own.

至也。至重。幼²¹年、不學。重人¹⁵山、有日、民¹²
 不學、幼不。力玉赤民立
 爲²³老學。知金¹⁷至西赤二爲
 天子何義。重於此。西水王。王。
 子爲。年²⁰於此。西水
 父、幼人¹⁹羽。王有。此¹⁴天¹³
 貴人²²無生。此¹⁶母白山無
 之命知。十人¹⁸言山。玉西二

12. The people raised him up to be king.
13. The sky has not two suns: the people have not two kings.
14. West [of] these mountains is the Red Water (The Red Sea?);
west [of] the Red Water is the White Jade Mountain;
west [of] the Jade Mountain is the Mountain [of] the
Western King's Mother.
15. Human strength does not attain to this.
16. This saying is important (*lit.* heavy and great).
17. Gold is heavier than (heavy [in comparison] with) feathers.
18. If a man does not learn, he will not know righteousness.
19. When a boy is ten years old (*lit.* when a man has lived ten
years), he is called a young student.
20. He is young [in] years and has no knowledge.
21. If he learns not when young, what will he do when old?
22. Human life is extremely important.
23. To be the father [of] the Emperor is the extreme of honour.

14. *t'sü shan hsi*, west of these mountains. A Chinese teacher would tell one to supply 之 between *shan* and *hsi*: a foreign grammarian would say that *shan* is "genitive by position". On every page we shall meet with instances of this genitive without *chih*.

22. 至, to reach to, to reach to the end, extreme, extremely.

23. *t'ien tzü*, the Son of Heaven, the Emperor: *t'ien-tzü fu*, the Emperor's father.

至, extreme; *kuei-chih chih*, extreme of honour. 也 is a terminal word, which is employed to mark the end of a sentence, or to make a pause in a sentence. In sentences such as this some grammarians translate *ieh* by 'is'. But there does not seem to be any authority for so doing; and *ieh* is constantly found appended

千 百 此³² 走 君²⁹ 大²⁸ 小²⁷ 此²⁶ 古²⁵ 死²⁴
 五 七 爲 道。 子 人 人 非 有 生
 十 十 天 老³¹ 不 不 不 君 一 有
 八 六 大 幼³¹ 多 見 知 子 人 命
 斤。 年。 之 皆 言。 小 君 入 福
 重³⁴ 福。 在。 人 子 山 貴
 三 九³³ 天³⁰ 之 道 學 在
 黑 過。 心。 也。 道。 天。

24. Death and life are ordained by fate (*lit.* have fate); fortune and honour rest with (*lit.* are in) heaven.
25. In old times there was a man [who] went into (went to live in) the mountains to learn religion.
26. This is not the conduct of a superior man.
27. The mean man does not know the superior man's mind.
28. The great man does not see the faults of the small man.
29. The superior man does not speak much.
30. To travel in the dark.
31. Old and young, all were there.
32. This is immense (heaven-big) good fortune.
33. Nine hundred and seventy six years.
34. Weighing three thousand and fifty eight pounds.

in cases where such a translation is quite impossible. It is better to consider that the copula is understood, just as it so often is, and that *ye* has its ordinary force as a terminal word.

25. 一人; *i* has merely the force of the indefinite article.

26. 君子, a princely man, a man of noble nature, a superior man. The *chün-tzū* is the opposite to the 小人, or, mean man.

EXERCISE 4.

VOCABULARY.

事 <i>shih</i> ¹ , business; to serve; trouble.	出 <i>ch'u</i> ¹ , to go out, to send out.
使 <i>shih</i> ³ , to use, to employ.	安 <i>an</i> ¹ , peace, quiet.
仁 <i>jên</i> ² , benevolent.	信 <i>hsin</i> ⁴ , to believe, sincere; a letter, news.
中 <i>chung</i> ¹ , the middle, within.	坐 <i>tso</i> ⁴ , to sit.
外 <i>wai</i> ¹ , outside.	欺 <i>chi</i> ¹ , to deceive, to cheat.
內 <i>nei</i> ¹ , inside.	作 <i>tso</i> ⁴ , to do, to make.
則 <i>tsê</i> ² , then; a pattern, rule.	如 <i>ju</i> ² , as, like; if.
愛 <i>ai</i> ⁴ , to love.	

在 中 其 不 不 君。 君³ 有 有² 我¹
 其 有 仁 事。 使、 使 小 大 有
 中。 事。 也。 非 非⁴ 臣、 人 人 大
 不⁵ 其 其 臣 之 之 事。
 仁⁷ 心⁶ 知 君 民 事 事、 事、

TRANSLATION.

1. I have important business.
2. There is the business of great men, and there is the business of small men.
3. The prince employs the minister; the minister serves the prince.
4. [If they were] not the [proper] people he would not employ them; [if it were] not the [proper] prince, he would not serve him.
5. I do not know that he is benevolent.
6. He has trouble in his mind.
7. Benevolence is in these things.

4. 其 is here a strong demonstrative: *the* people, *sc.* those that he had a right to employ; *the* prince, *sc.* the one that he ought to serve.

6. 中, like some other prepositions, follows the noun which it governs. In Examples 7 and 35 of this Exercise there are instances of combined prepositions, one preceding, one following the noun.

君²³ 人²¹ 出¹⁹ 玉。 入 君¹⁵ 子。 於¹² 內¹¹ 不 於⁸
 臣 心 門 無 子 一 則 知 水
 不 不 見 此¹⁸ 門。 學 王¹⁴ 月 其 火
 信、 安。 福。 言 道、 有 之 內。 中。
 民 我²² 出²⁰ 其¹⁷ 則 愛 內。 外 中¹⁰
 不 不 示 於 土 愛 民 則 外 知⁹
 安 信 安 無 多 人。 之 父¹³ 君 外
 也。 也。 心。 出 心。 母 臣。 大 其
 也。 民。 金 出¹⁶ 愛 臣。 外、

8. In the midst of fire and water (in difficulty and danger).
9. To know the exterior, but not the interior.
10. The officials of high rank at the capital and in the provinces.
11. At home there is [the relation of] father and son; abroad that of prince and minister.
12. Within the space of one month.
13. Parents love their children.
14. The king has a heart full of love towards his people (*lii.*, a loving-his-people heart).
15. The superior man learns right principles, and then he loves people.
16. No means of entrance or exit (to go out, to go in, no gate).
17. That land produces much gold and jade.
18. These words proceeded from thoughtlessness.
19. To meet with happiness on going out at one's door.
20. To issue a proclamation tranquillizing the people.
21. Men's minds are disturbed.
22. I do not believe it.
23. If prince and ministers be not sincere [towards each other], the people will not be at rest.

8. 之; the insertion of *chih* makes it necessary to regard *chung* as a substantive governed by the preposition *yü*. Example 12 has a similar construction.

10. 中 and 外 are here adjectives — central and outside. 大臣, any one who serves his sovereign in a high capacity.

11. 則 is here untranslatable. It emphasizes the distinction between at home and abroad.

又 飛。人 不 民 之。人 天²⁸ 內²⁷ 安。父²⁴
 多。 坐 止 如 子。風³¹ 可 欺 不²⁶ 子
 面³⁶ 在³⁵ 作 如 子。雨 有³⁰ 欺。己、欺 立。
 如 門 弓、 愛³³ 大 不 外 人、
 土 外 用 見³⁴ 之 作。知 此²⁹ 不 心 坐²⁵
 色。 山 手 有 如 而 爲 欺 則 立
 高 如 一 身 愛³² 作 何 人。安。不

24. The father sits, while the son stands.
 25. Whether sitting or standing, to be not at ease.
 26. If one does not deceive people, one's mind will be at peace.
 27. Inwardly, not to deceive oneself; outwardly not to deceive [other] men.
 28. Heaven cannot be deceived.
 29. By whom was this done, (*lit.*, this was what man did)?
 30. There are some who act without knowing why.
 31. The wind and rain raged violently.
 32. To love the people as one's children.
 33. He loved him as himself, not merely as a son.
 34. He saw there was a man sitting and making horn bows: he was using (*i.e.* moving) his hands as though they flew.
 35. Outside the West Gate the hills are many and high.
 36. His face was livid (*lit.*, like earth colour).

26. 則; this is a common use of *tsê*. Where in English we should put 'if' or 'when' before the first of two clauses, the Chinese often put *tsê* before the second, instead. We say, 'if you are good, you will be happy'. They say, 'you are good, then you are happy'. 而 is used in a similar way.

28. Observe that *ch'i* to deceive, is in the passive voice.

30. *lit.* There are those who do not know and do it. 之 is used indefinitely. Do it = do a thing, act.

33. *shên*, the body, is often used for 'self'. 止, only.

EXERCISE 5.

VOCABULARY.

善 *shan*⁴, good, virtuous.謂 *wei*⁴, to say.求 *ch'iu*², to beg, to seek for.得 *tê*², to get; must.失 *shih*¹, to lose, to err.明 *ming*², bright, clear.告 *kao*⁴, to tell.爾 *êrh*³, thou.理 *li*³, principle, right.背 *pei*⁴, the back.畏 *wei*⁴, to fear.聖 *shêng*⁴, holy, saint; sage.與 *yü*³, with, and.上 *shang*⁴, above, on.好 *hao*³, good; *hao*⁴, to love.下 *hsia*⁴, below, under.備 *pei*⁴, to prepare; complete.

己 得、人 自⁶ 口 人 而 得 善 人、有² 十¹
 之 見 之 知 不 不 不 仁。人。有 人 年
 失。人 得、失 如 如 可 人 人 謂 行
 之 如 言。自 求 得。小⁴ 求³ 謂 其 善
 失、己 走。己、 民 仁 其 爲 不
 如 之 見⁷ 使 求⁵ 求 而 非 善 足。

TRANSLATION.

1. To practise good [works] for ten years is not enough.
2. There were men who said that he was a good man; and there were men who said that he was not a good man.
3. To seek for benevolence, and to obtain benevolence.
4. The common people ask and cannot obtain.
5. To seek from others is not [so good] as to seek from oneself; to use one's mouth (*sc.* to ask people) is not [so good] as to go oneself.
6. He himself knew that he had made a slip of the tongue (*lit.* a slip in his words).
7. To look upon other men's gains as though they were one's own gains; to look upon other men's losses as though they were one's own losses.

不知天命而不畏也。古¹⁷之聖人三也。小¹⁸人言。命、之。也。理¹⁶謂之非。心失理謂之過。其¹³不知背面有人。明告爾。爾¹²明知此理。曰。此¹⁰事一一告知。我¹¹日月有明。有⁹人告之。

8. The sun and moon are bright (*lit.* have brightness).
9. There was some one told him, saying ...
10. He told them this matter point by point (*lit.* one by one).
11. I tell you plainly.
12. You well know this principle.
13. He did not know that there were men behind.
14. Unintentional misconduct is called a transgression (or, error); wilful offence against the right is called wickedness.
15. The faults of a superior man, they are like the eclipses of the sun or moon: the people all see them.
16. The superior man has three [things which he] fears. He fears the ordinances of Heaven. He fears the great men. He fears the words of the sages.
17. The holy men of old times were three.
18. The mean man does not know the ordinances of Heaven, and does not fear them.

10. By its position 事 looks as if it should be the subject of the sentence. The complete sentence, however, ran thus — *taking* this matter he told it to them, etc.. *kao chih*, told them, so that they knew.

12. *ming*, clearly, well.

13. *pei-mien*, behind.

14. 失理, a failure as to what is right, misconduct. 謂之, one calls it. 背, to turn the back on, to offend against.

15. 也 makes a pause in the sentence, and so gives emphasis. 食, an eclipse, from the old fable that the sun or moon at such times is being eaten by a dragon.

之²⁸ 天²⁸ 子²⁶ 衣²⁶ 下²⁶ 我²² 我²² 言、 仁¹ 二¹
 皮。 下 不 食 好 身 心 而 與 與
 人³⁰ 有 聖 人。 備 於 一 天²⁵ 上²⁴ 有 事。 之 言、 不²¹ 爲 三。
 好 手²⁹ 人。 用。 下 好 事²³ 失 言。 可 道²⁰
 有 背 君²⁷ 道。 而 在 與 二、
 歹。

19. Two and one make three.

20. There are two paths, that of benevolence and its opposite.

21. To speak with a man whom one may not speak with, is to err with regard to one's words.

22. I have trouble in (*lit.* on) my mind.

23. The responsibility rests with me personally, (*lit.* the matter is on my body).

24. When those above (*i. e.* the rulers) love benevolence, those below love righteousness.

25. The empire has right principles.

26. Food and clothing have been made ready and can be used (are ready for use).

27. The superior man does not look for completeness (skill or knowledge on all points) in one man.

28. The empire has sages.

29. The skin on the back of the hand.

30. [Among] men there are good ones and there are bad ones.

21. One may not with [a man] speak, and one with him speaks, [this is] to err in one's words.

25. 天下, a substantive, 'that which is under the sky'. It is used both for the world and for the Chinese Empire, which to a Chinaman formerly seemed to be the same thing.

26. *ch'i pei*, ready, prepared.

27. 備, here a substantive, — completeness.

EXERCISE 6.

VOCABULARY.

未 <i>wei</i> ⁴ , not, not yet.	必 <i>pi</i> ⁴ , must, to be certain.
能 <i>nêng</i> ² , can, able to.	正 <i>chêng</i> ⁴ , upright, correct.
今 <i>chin</i> ¹ , now, the present time.	勇 <i>yung</i> ³ , brave.
者 <i>chê</i> ³ , that which. (See notes).	欲 <i>yü</i> ⁴ , to desire.
吾 <i>wu</i> ¹ , I.	耕 <i>kêng</i> ¹ , to cultivate, to till.
惡 <i>o</i> ⁴ , or <i>ê</i> ⁴ , wicked, bad; <i>wu</i> ⁴ to hate.	野 <i>yeh</i> ³ , waste land, wild.
惟 <i>wei</i> ² , only, but.	本 <i>pên</i> ³ , root, origin.
德 <i>tê</i> ² , virtue; moral nature.	定 <i>ting</i> ⁴ , to fix, to settle.

也。不 言 不 知⁴ 之 今³ 天 能² 未 多¹
知 者 言、者 事。日 命。知 見。日

TRANSLATION.

1. I have not seen [you] for many days (for a long time).
2. He is able to know the decrees of Heaven.
3. The affairs of to day.
4. Those who know do not speak: those who speak do not know.

1. 未; *wei*, as here, very frequently conveys the idea of past time.

4. 知者, the knowing persons, those who know. 言者, the speaking persons, those who speak.

者; *chê*, like the possessive *chih*, 之, may be attached to one or to several words, and follows the word or words to which it is attached. It has been well described as the equivalent of 之人 or 之事; e. g. 知者 = 知之人. Again, it is said to give a participial force to the preceding verb; and in many cases it obviously comes very near the English termination *-ing*. Thus 學者 might be, (1) the learning man, or student, (2) the process of learning, (3) learning, knowledge acquired by study.

chê is very commonly styled a relative pronoun; and oftener than not it can best be translated by 'he who', 'those who', 'that which', etc.; but one should remember that each of these expressions is a relative together with its antecedent, which is a very different thing from a relative. One finds, however, a certain number of instances in modern Chinese, where it seems to perform the function of a pure relative, (cf. Ex. 22. 6).

言、者、吾、可、能、惟⁹、吾⁸、見、能、之、子⁵
 有、也。未、謂、好、天、未、好、見、者、曰、
 言、有¹³、見、至、人、在、見、其、子⁶、知、
 者、不、德、也。惡、上。力、者、曰、者、不、
 必、者、如、子¹²、惟¹⁰、足、不、仁、未、如、
 有、色、曰、其¹¹、者、者、我⁷、未、見、好

5. The Master said, those who know it (virtue) are not equal to those who love it.
6. The Master said, I have not seen any one who can see his faults.
7. I have not seen a lover of benevolence, nor a hater of the want of benevolence.
8. I have not seen any one whose strength is insufficient.
9. Only heaven [is] above [us].
10. Only the benevolent can love men, can hate men.
11. This may be called perfect virtue.
12. The Master said, I have not seen any one who loves virtue as he loves beauty.
13. Those who have virtue are certain to be able to speak (*lit.* to have words): those who can speak are not certain to have virtue.

5. 子 is used as a term of respect. It may be translated in many ways. It is here applied to Confucius by his disciples. 'The Master' is therefore a natural way of rendering it. *pu ju*, not as, not equal to.

6. 者 is here attached to the four preceding words, — the can-see-his-faults man.

7. *wu-pu-jên-chê*, the hating-the-not-benevolence man.

8. The three words *li-pu-tsu* are joined together and form an adjective, — strength-not-sufficient, = insufficient in strength: *li-pu-tsu-chê*, a man of insufficient strength.

10. 仁者, he who is benevolent, the benevolent man.

11. 至, *vide* Ex. 3. 22.

12. 色; *sê*, colour, is much used for beauty, and for the love of women. *chê*, attached to five words, the love-virtue-as-he-loves-beauty man.

爲 學 生 耕 欲 勇 勇 人 未¹⁵ 我¹⁴
 人。 者 命 於 我 者 也。 者。 有 己 非
 人²² 爲 之 王 何 不 仁¹⁷ 見¹⁶ 不 生
 心 己、 本 之 作。 必 仁 義 正 而 知
 不 今 也。 野。 有 者 不 而 之 者。
 定。 之 古²¹ 耕²⁰ 者 有 爲、 能
 者 之 者 欲 子¹⁸ 勇、 無 正

14. I am not possessed of intuitive knowledge.

15. There has never been any one who is not correct (or, upright) himself and can correct others.

16. To see righteousness and not do it, is to want (*lit.* is not to have) courage.

17. The benevolent must have courage: the courageous are not sure to have benevolence.

18. What do you wish me to do, Sir?

19. The farmers wish to till [the soil] in the king's wastes.

20. Agriculture is the foundation (*i. e.* the main support) of life.

21. The learning of old times was for oneself (*i. e.* for one's own improvement): the learning of to day is on account of other men (*i. e.* for the sake of what they will say).

22. Men's minds are unsettled.

14. 生而, *etc.*, a born-and-know-it man. For 知之 *vide* Ex. 4. 30.

15. *chê* is attached to the seven preceding words.

18. 子. see Example 5. The question is put into the third person for the sake of politeness. "The gentleman wants me to do what?" This use of the third person is very common.

19. 耕者, the farming men, farmers. 野 is said in this passage merely to mean the country, the fields; but 'wastes' makes a very natural translation of it.

20. In this and in the next Example we have another use of *chê*. It here has the effect of turning the preceding verb into a substantive expressing the idea of the verb. *kêng* to farm; *kêng-chê*, that which is farming, the matter of farming, agriculture. 生命, life.

21. 爲; *wei*⁴, because of.

也。非 命 者 其 大²⁶ 也、也。心²⁴ 與 定²³
 野 必 也。赤 人 民 者 川 山
 人 長。 子 者、者 王²⁵ 生 之 之
 之 耳²⁷ 之 不 水 者 之 大 高
 語 此²⁸ 長、心 失 也。舟 本 者。者

23. To determine the [relative] height of the mountains and size of the rivers.

24. The heart is the source of life.

25. The king is [like] a boat: the people are [like] the water.

26. The great man is he who does not lose his child-like heart.

27. If one's ears be long, one's life is sure to be long.

28. These are not the sayings of a wild (*i. e.* an uncultivated) man.

23. *lit.* to determine of the hills those which are high, *sc.* which are highest. Professor Julien gives this sentence as a specimen of one method of expressing the superlative degree, namely by an adjective in the positive degree, placed after a genitive case.

24. 心者, that which is the heart, = the heart. Here we have *chê* attached to a substantive. It belongs to a class of which Dr. Hirth says, "in explanations and definitions *chê* is appended to the term to be defined, whereas the characters "forming the explanation are followed by 也, *yeh*." One may add that the *chê* and the corresponding *yeh* perform a useful office by marking with unmistakable distinctness the subject and the predicate of the sentence.

25. *chê* is used as in the last Example.

26. *ta jên chê*, the great man. *chê*, as in Nos. 24, 25. 赤子, *lit.* a naked baby, and so, a child. The *chê* at the end of the Example is simply 'he who'. It is worth while to note that this sentence has been explained by one Chinese commentator in a very different way. He makes the last half of it to be — he who does not lose the hearts of his children, *sc.* of his people.

EXERCISE 7.

VOCABULARY.

所 *so*³, that which; a place.

草 *ts'ao*³, grass, herbs.

及 *chi*², to reach to; to; and.

雖 *sui*¹, although.

矣 *i*³, a final particle.

亦 *i*⁴, also.

富 *fu*⁴, rich.莫 *mo*⁴, not.以 *i*³, to use, to take; by, with,豈 *ch^ci*³, interrogative particle,

according to; in order to.

which expects the answer

存 *ts^cun*², to keep, to store.*No.*

能 自⁸ 非⁷ 見⁶ 不 不 無⁴ 爲 有 其² 人¹
 行 古 爾 善 善 知。 所 天 不 所 皆
 之 及 所 如 無 不 命 信 言 有
 者 今 及 不 所 小⁵ 能、 所 者。 有 所
 也。 未 也。 及。 不 人 無 所 定。 信 不
 有 至。 爲 所 此³ 者 爲。

TRANSLATION.

1. Men all have that which they do not, *sc.* have something which they will not do.
2. There were some who believed, and some who did not believe what he said.
3. This was fixed by Heaven's decree, (*lit.* this is that which the decree of Heaven fixed).
4. He is omnipotent, omniscient, (*lit.*, he has not that which he cannot, has not that which he knows not).
5. When the mean man practises evil he will proceed to any extreme.
6. To look upon virtue as [something to which one] cannot attain (*i.e.* as requiring one's strongest efforts to reach it).
7. You do not attain to it, (*lit.* it is not that to which you attain).
8. From ancient times till now, there has not been any one able to do it.

1. 所; *so*, says Professor Julien, is a relative pronoun which is always placed after the subject and before the verb which governs it. This states the general rule very well; but in modern Chinese, at any rate, one occasionally meets with cases where *so* precedes an intransitive verb, of which it is evidently the subject. There is an instance in Ex. 25. 20, below.

2. *so*, that which, *chⁱi*, he, *yen*, said, *yu*, there were, *hsin chⁱ*, believers of.

5. *wu so*, he has not that to which, *pu chih*, he does not go. Observe 所, that to which.

8. *tsü ku*, from old times, *chi chin*, to now, *wei yu*, there has not been, *neng-hsing-chih chⁱ*, a can-do-it man.

作 人 富¹⁴ 雖¹³ 也。 力 風、 而 牛⁹
 弓。 之 而 聖 所 小 民 馬
 所 不 人、 雖¹² 不 人 善 食
 欲 貴。 亦 死、 爲 之 矣、 草。
 也。 有 其 而 德 君
 富¹⁵ 所 言 爲 草。 子 子¹⁰
 以¹⁶ 與 不 至 者 之 欲
 木 貴、 能。 今。 天 人¹¹ 德 善、

9. Oxen and horses eat grass.
10. If you, Sir, wish for what is good, the people will be good.
The moral nature of the superior man is [like] the wind, that of the common people [like] the grass, (*i. e.* the latter is influenced by the former).
11. The doer of what human strength [can] not do, is Heaven.
12. Though he is dead, his words have come down to the present time.
13. Though he is a sage, he, too, has that which he cannot do.
14. Rich but not honourable.
15. Riches and honour are the object of man's desire.
16. To make a bow from wood.

10. 而, *vide* Ex. 4. 26. 矣 gives definiteness and decision to the statement. It can seldom be translated. 德 is used here in a vague sense, not positive virtue, but nature, or character, (Legge).

11. 而 is inserted here probably for euphony; as there is no conjunction required after 所.

15. The 之 here will puzzle the beginner. The explanation seems to be that the speaker regards *so yü* as a substantive. That which he desires = the thing desired. *chih* is thus the ordinary mark of the genitive. In practice it will be found that in such cases as this the translator may simply disregard the *chih*. 'Riches and honour are what men desire'.

16. The primary meaning of 以 is 'to use'. One might translate this sentence by 'to use wood and make a bow'.

豈²⁶不君食爲民存以爲君、所¹⁷
 非正。義、肉。事。以仁仁者、不謂
 如莫爲心。存必可、大
 此。豈²⁵不君²⁴七²³大。心。爲則臣
 有義、仁、十方²¹之。止。者、
 此君莫者以²²四作²⁰以
 理。正、不可信十此、君¹⁹所¹⁸道
 莫仁、以義里、以子能事

17. Those who are called great ministers serve their prince according to righteousness, and when [they find that] they cannot, then they stop (*i.e.* they retire).
18. That which I can do, I certainly will do it.
19. The superior man cherishes benevolence [in] his mind.
20. Do this, in order to preserve a benevolent mind!
21. [A park] forty *li* square, the people consider it great.
22. Make sincerity and righteousness your business!
23. Those of seventy [years of age] can eat meat.
24. When the prince is benevolent, all will be benevolent; when the prince is righteous, all will be righteous; when the prince is upright, all will be upright.
25. How should there be this principle? (= This is absurd!).
26. How should it be not like this, (how should it be otherwise)?

17. 所者; when these two words come into the same clause, take them together as a single relative, 'those who', etc.. *cf.* Julien, *Syntaxe Nouvelle*, Monographie de *so tche*.

19. *i jên*, etc., to take benevolence and store [it in] the mind, = to store benevolence in the mind.

21. 以爲, to take [it] to be = to consider. The Chinese *li* is about one third of an English mile.

22. Take sincerity and righteousness to be (= as) your business. The phrase might be translated in other ways.

23. 可以, simply 'can'.

24. *mo pu*, *lit.* there will be none who are not.

月 如 不 一²⁹ 爲 多²⁸ 死。老 知 豈²⁷
 矣。三 見 日 富。文 必 人 不

27. How should he not know that when a man is old he must die?

28. Much literary knowledge is wealth.

29. One day without seeing her is like three months.

EXERCISE 8.

VOCABULARY.

將 <i>chiang</i> ¹ , to take; a sign of the future tense; <i>chiang</i> ⁴ a general.	<i>tsung</i> ⁴ , a follower, an accessory.
問 <i>wên</i> ⁴ , to ask, to investigate.	孝 <i>hsiao</i> ⁴ , filial, dutiful to one's parents.
誰 <i>shui</i> ² , who?	敢 <i>kan</i> ³ , dare.
由 <i>yu</i> ² , by, from; origin.	異 <i>i</i> ⁴ , different; strange.
來 <i>lai</i> ² , to come.	地 <i>ti</i> ⁴ , the earth, ground, place.
去 <i>ch'ü</i> ¹ , to go, to go away.	經 <i>ching</i> ¹ , the warp in a loom; to pass through, to manage; a canon, law; a sign of the past tense.
前 <i>ch'ien</i> ² , before (in time or place).	
後 <i>hou</i> ⁴ , after, behind.	
夫 <i>fu</i> ¹ , a man; <i>fu</i> ² , now; that.	興 <i>hsing</i> ¹ , to rise, to begin, to prosper; to become.
乎 <i>hu</i> ² , an interrogative.	
從 <i>ts'ung</i> ² , to follow, from;	

心。 於 存 仁 將¹

TRANSLATION.

1. Cherish benevolence in the heart.

1. 將. We have here a very common use of *chiang*. Sometimes a writer, when framing his sentence, prefers to place the object before the verb. In such case he inserts *chiang* before the object. This arrangement is most often seen when the object consists not of one but of several characters. In translating the sentence there is no need to give any equivalent of *chiang*; but one can do so if one wishes. 'Take benevolence and cherish it in the heart'. In the last Exercise (Ex. 7. 19) we saw *i* 'to use' similarly employed. But *chiang* is the regular word for the purpose.

後¹² 其¹⁰ 欺¹⁴ 後¹² 福¹⁰ 其¹⁰ 何⁹ 其⁸ 天⁶ 將² 吾²
 可¹⁵ 力¹⁴ 欺¹⁴ 生¹² 死¹⁰ 來¹⁰ 所⁸ 誰⁶ 至² 將²
 知¹⁵ 於¹⁴ 天¹⁴ 不¹² 夫¹⁰ 在¹⁰ 由⁸ 能⁶ 子⁴ 問²
 其¹⁵ 仁¹⁴ 乎¹⁴ 信¹² 前¹⁰ 此⁹ 不⁸ 出⁶ 爲⁴ 之²
 非¹⁵ 矣¹⁴ 有¹⁴ 老¹² 無¹⁰ 人⁹ 知⁸ 不⁶ 誰⁴ 其³
 孝¹⁵ 乎¹⁴ 能¹⁴ 人¹² 福¹⁰ 去⁹ 其⁸ 由⁶ 大⁵ 不³
 也¹⁵ 從¹⁵ 一¹⁴ 言¹² 死¹⁰ 非⁹ 學⁸ 戶⁶ 富⁵ 知³
 今¹⁵ 日¹⁴ 吾¹³ 夫¹⁰ 我⁹ 問⁸ 問⁷ 由⁵ 老³
 而¹⁵ 用¹⁴ 誰¹³ 後¹⁰ 之⁹ 如⁸ 之³
 有¹¹ 力⁹

2. I will ask him.
3. He does not recognize the approach of old age.
4. Who are you, Sir?
5. Great wealth [comes] from heaven.
6. Who can go out except (*lit.* not) by the door?
7. Inquire into his motives.
8. I do not know what his learning is like.
9. This man's coming and going do not depend upon me.
10. He came before I went.
11. [A wife] who has good fortune dies before her husband; she who has not, dies after him.
12. Young men (the later-born) do not believe the old men's words.
13. Whom shall I deceive, shall I deceive Heaven?
14. Is there any one who can apply his strength for a single day to benevolence?
15. Henceforth (from now and afterwards) one may know that he is not filial.

2. *chiang* is here merely a mark of the future tense.

3. *chiang-chih*, about to arrive; as a substantive, 'the approach'.

7. *so* what, *ch'i* he (*i. e.* his conduct), *yu* springs from.

8. *hsüeh wên*, scholarship or learning. 如何, [*is*] like what, *i. e.* how good it is.

9. is not [a matter of] my strength; = I have no power concerning it. Observe *wo-chih*, my.

10. *lit.*, he came *tsai-ch'ien* before, I went *tsai hou* afterwards.

經興工。來過如此之多也。此²³人來自內地。之²³經、地之義、未²³經過事。地²³之所以爲大。人、無可無不可。以¹⁹異。子¹⁹曰、我則異於敢不告也。敢¹⁸問其所以。矣。吾¹⁶不從子之言、吾¹⁷從大夫之後、至此

16. I did not follow your words, Sir; and so I came to this [state].

17. I follow in the rear of the great officers, [and therefore] I did not dare not to tell [of such a matter].

18. I make bold to ask in what it differs.

19. The Master said, as for me, I am different from [other] men. I have no *cans* or *cannots*. (I am not irrevocably determined on any point).

20. This [is] that by which heaven and earth are great.

21. This man is inexperienced (has not passed through matters).

22. Now, filial piety is the law of heaven, the principle of earth, and the course of men.

23. This man comes from the interior.

24. So many as this have not come before.

25. They have not yet begun work.

26. If one succeeds, then one is a prince.

16. 以, by, whereby; *i chih*, whereby I came to.

18. 所以; *i*, by, *so*, what, = wherein, wherefore.

19. The force of *tsê* is fairly given by 'as for me'.

20. 之, vide Ex. 7. 15.

22. 夫, *fu*², now. *hsiao chê*, that which is filial, filialness.

24. 過, sign of the perfect tense: *lai-kuo*, has come; 如此, like this. 之 turns *ju ts'ü* into an adjective qualifying *to*. — It has not been that a thus-like many has come.

25. 經, sign of the past tense, *wei ching* have not.

惡。無 所 畏。後²⁹ 來 能 孝。而 上²⁷
 所 謂 生 之 知 民 老
 謂 善、無³⁰ 可 事。未 誰²⁸ 興 老、

27. If the ruler treats his aged folk as he ought to treat them, the people will become filial.

28. Who can know the future (*lit.* things which have not yet come)?

29. Youths should be respected.

30. He is not what one would call good, nor what one would call bad.

27. Note 老 used as a verb, 'to treat as old'.

EXERCISE 9.

VOCABULARY.

改 *kai*³, to change.

星 *hsing*¹, a star.

是 *shih*⁴, that; is.

路 *lu*⁴, road, path.

養 *yang*³, to rear, to nourish.

成 *ch'êng*², to accomplish, to perfect.

教 *chiao*¹, to teach, doctrine.

舉 *chü*³, to raise; to undertake.

視 *shih*⁴, to see, to look at.

共 *kung*⁴, all, together.

聽 *t'ing*¹, to hear, to listen.

衆 *chung*⁴, crowd, all, many.

聞 *wên*², to hear.

居 *chü*¹, to dwell.

味 *wei*⁴, taste.

北 *pei*³, north.

孝 道、於 年 矣。 是 而 改。 有¹
 矣。 可 父 無 謂 不 過
 謂 之 改 三³ 過 改、 過² 必

TRANSLATION.

1. If one has faults, one must change (must correct) them.

2. [To have] faults and not correct them, that is called a fault, indeed.

3. [If a son] for three years does not change from the way of his father, he may be called filial, indeed.

入地無門。衆星共之。北辰¹⁵居其所、而
 上天無路、而衆星共之。衆目共見。¹²
 如天之星衆多。居¹⁴於外之臣皆舉其德。¹¹
 所共知。衆目共見。人¹¹內¹⁰能。之過。舉⁸善而教不能。
 在於衣食。養⁷不教、父以異於是。養⁶民之本學者必由是而學。⁴
 何⁵

4. Learners must begin their studies with this (must [begin] from this and learn).
5. By what does it differ from this?
6. The source of the people's nourishment is in food and clothing.
7. To rear [children] and not teach them is a fault of the father.
8. To raise (promote) the virtuous and teach the incapable.
9. The superior man does not promote men on account of their words.
10. The central and provincial officers all exert their powers.
11. Known to every one, (what men all know).
12. Every one saw it.
13. Like the stars of heaven in multitude, (*lit.* like the numerousness of heaven's stars).
14. To dwell in the royal palace.
15. The Pole Star keeps its place, and all the stars bow to it.
16. No road up to heaven, no door into the earth, (no means of escape).

5. *ho i* = *i ho*, by what?

6. *lit.* the root of nourishing the people, etc..

8. 能, here, an adj., 'capable'.

12. *lit.* all eyes together saw it.

13. *chung to*, numerous; here a substantive.

14. 所, a place: *wang so*, the king's place, the royal palace.

15. 共, to salute, to bow to. It is in the third tone, and in modern Chinese it is written with the radical for *hand* at the side.

聽而不聞、食而不知其味。知肉味。心²⁸不在、視而不見、耳無聞、目無見也。三²⁷月不食、不信、聞惡則信。三²⁶日不見、善命。能成。作不成。足²¹見此事之必不矣。所¹⁹作必成。事²⁰雖小、不也。居¹⁸仁由義、大人之事備惟¹⁷君子能由是路、出入是門

17. Only the superior man can go by this road, can pass in and out at this gate.

18. When he abides in benevolence and walks in righteousness, the business of the great man is complete.

19. What he is doing is sure to be accomplished.

20. Though a matter be small, if one does not do it, it will not be accomplished.

21. One fully sees the impossibility of accomplishing this matter (*lit.* this matter's impossibility of being accomplished).

22. Look at what he does.

23. The people will not listen to orders.

24. Hearing is not as good as seeing.

25. One sees virtue and does not believe it; one [merely] hears of wickedness and one does believe it.

26. For three days he did not eat, his ears had no [power of] hearing, nor his eyes of seeing.

27. For three months he did not know the taste of meat.

28. If the mind be absent, one looks but does not see, one hears but does not listen, one eats [things] but does not know their taste.

21. The words after *chih* must be looked upon as a substantive, 'impossibility of accomplishment'.

王 皆 寸³¹ 無 語 此³⁰ 之 必²⁹
地。 是 土 味。 言 人 路。 由

29. The road by which one must go.

30. This man's talk has no flavour (is insipid).

31. Every inch of ground is the Emperor's land.

29. *pi-yu-chih*, the must-be-gone-by, — a participle attached to *lu*.

EXERCISE 10.

VOCABULARY.

同 <i>t'ung</i> ² , with, together, same.	習 <i>hsi</i> ² , to practise.
樂 <i>le</i> ⁴ , pleasure, joy.	初 <i>ch'u</i> ¹ , beginning.
當 <i>tang</i> ¹ , ought; in, at. <i>tang</i> ⁴ ,	遠 <i>yüan</i> ³ , far.
to represent, stand for; to	性 <i>hsing</i> ⁴ , nature, disposition.
pledge.	近 <i>chin</i> ⁴ , near.
時 <i>shih</i> ² , time, season.	順 <i>shun</i> ⁴ , following, in accor-
謀 <i>mou</i> ² , to plot, to plan.	dance with.
久 <i>chiu</i> ³ , length of time.	名 <i>ming</i> ² , a name.
相 <i>hsiang</i> ¹ , mutual, towards.	實 <i>shih</i> ² , true.

此。 何 善 之。 皆 行 與² 語 中¹
樂 爲 亦 之 我 不 西
如 樂, 以³ 見 人 同 同。 言

TRANSLATION.

1. The languages of China and western countries are different.
2. The men who were going with me all also saw it.
3. To take pleasure in virtue: what pleasure is like this!

1. The ordinary name for China is *chung kuo*, the central country; while foreign nations are *wai kuo*, outside countries. *chung hsi*, Chinese and western, *yen yü*, words and speech, language.

3. 以, etc., to take virtue and make it one's pleasure.

謀事而三而時事。子者、爲⁴
 食。在君百不八年使⁷當孝。亦非上而
 天。之。斤。入。於民也。
 君¹²謀¹¹得¹⁰我⁹外、以非⁶不
 子事百力三時。所豈⁵與
 謀在里足過當當⁸爲不知民
 道人、之以其當爲之同
 不成就地舉門是之爲樂

4. To be the ruler of the people and not rejoice together with the people, is also wrong.
5. How could he fail to know that [he who] is a son must be virtuous.
6. It is not a thing which ought to be done.
7. To employ the people at the proper seasons.
8. At that time he was eight years away from home; and, though he thrice passed by his own door, he did not enter.
9. My strength is sufficient to lift three hundred pounds.
10. To obtain a territory of a hundred *li*, and rule over it.
11. Men plan things (it is in men to plan things), but heaven brings them about.
12. The superior man makes good principles his object, and does not make food.

4. In this instance the *chê* collects all the preceding words into a combined phrase, which forms the subject of the sentence. It equals 之事 and not 之人. The translation is not 'he who is the ruler', etc.; but 'the being the ruler', etc..

6. *lit.*, it is not a which-one-ought-to-do thing. The three words preceding *chih* are transformed by it into an adjective.

7. *i shih*, according to the season, *i. e.* not calling them out to mend roads in harvest time and so on.

9. *tsu i*, sufficient whereby I might lift. *chin*, the Chinese pound or *catty*. It varies in different trades and in different places, but it is about equal to 1 1/3 lbs. av..

10. 君, here a verb.

久 於 於 相 之 馬 五、學¹⁶ 久 在 古¹³
 遠。知。衆 遠。初、力、八 而 矣。勇。人
 者、 性 日 月 時 有
 人²² 性 聖²⁰ 本 久 十 習 父¹⁵ 天¹⁴ 言、
 見 也。人 善、見 五。之。子 下 將
 目 之 性 人 不 之 在
 前、好²¹ 所 相 心。路¹⁸ 五¹⁷ 相 無 謀
 天 學 以 近、 遠 月 見。道 而
 見 近 同 習 人¹⁹ 知 初 也、不

13. The ancients had a saying, that the [value of a] general is in his strategy not in his courage.
 14. The empire's want of right principles, long has it been.
 15. Fathers and sons [can] not see one another.
 16. To learn [a thing] and constantly practise it.
 17. The fifth day of the fifth month and the fifteenth day of the eighth month.
 18. If a journey be long, one learns the strength of one's horse; and time shows (in a long time one sees) men's hearts.
 19. [At] the birth of man, his nature is originally good; natures are near to each other (are similar), but practises are far apart.
 20. That wherein the sage is similar to mankind in general, is his nature.
 21. To be fond of learning is near to knowledge.
 22. Men see [what is] before their eyes; heaven's vision is unlimited (sees long and far).

13. 將, *chiang*⁴, a general.

16. 時, constantly.

17. *ch'u wu*, the 5th day. *Ch'u* is always placed before the numbers of the days of the month, up to the tenth inclusive.

19. For a different translation of the last part of this Example, *vide* Legge's *Analects*, XVII. II.

20. 所以者, that by which, that in which. This combination follows the same rule as *so ch'ê*; *vide* Ex. 7. 17. For 之, *vide* Ex. 7. 15.

21. 知, *chih*⁴, wisdom, knowledge.

順²⁸ 久²⁷ 則 順、正 之。心 其 其 之 當²³
 大 而 事 言 則 實 實。名、道。順
 道 自 不 不 言 名²⁶ 力 未 古
 走。明。成。順 不 不 作 實²⁵ 有 有²⁴ 人

23. One ought to follow the path of the men of old.
 24. There is the name, but not the reality.
 25. To do it with all one's mind and all one's strength (*lit.* with true mind and true strength).
 26. If names be not correct, language is not in accordance [with the truth]. If language be not in accordance [with the truth], things will not be accomplished.
 27. In time [it will make] itself plain.
 28. To follow the high road.

10606

~~10607~~

EXERCISE II.

VOCABULARY.

- | | |
|---|---|
| 令 <i>ling</i> ⁴ , to command, to cause. | 良 <i>liang</i> ² , good. |
| 勿 <i>wu</i> ² , do not. | 賊 <i>tser</i> ² , robber, brigand. |
| 利 <i>li</i> ⁴ , sharp, profit. | 分 <i>fên</i> ¹ , to divide; <i>fên</i> ⁴ , a share, |
| 對 <i>tui</i> ⁴ , opposite, to match, to reply. | one's lot, duty. |
| 傳 <i>ch'uan</i> ² , to tell, to transmit. | 流 <i>liu</i> ² , to flow. |
| 法 <i>fa</i> ³ , means, plan, law, example. | 東 <i>tung</i> ¹ , east. |
| 世 <i>shih</i> ⁴ , an age, a generation, the world. | 親 <i>ch'in</i> ¹ , parents, relatives, intimate, self. |
| 先 <i>hsien</i> ¹ , before, former. | 平 <i>p'ing</i> ² , level, even, peaceful, ordinary. |
| 師 <i>shih</i> ¹ , a teacher; a capital city. | |

世。法。子。門、王。臣、對。名。令。令。令。¹
 先⁹。於。地。惡。色。臣。利。不。而。人。
 人。下、方。事。定。不。王⁵。其。去。
 作、可。傳。好⁶。敢。勿。二⁴。身。其²
 後。傳。里。事。不。異。人。勿³。身。
 人。於。不。以。也、所。求。不。正、
 傳。後。爲⁸。天⁷。出。對、問。不。貴。雖。不

TRANSLATION.

1. To order men to go.
2. If his own person be correct, he does not order, and [things] go on. If his own person be not correct, though he gives orders, people do not obey them. (When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed. *Legge*).
3. Do not seek for wealth or honour, fame or gain.
4. The statements of the two men (what the two men say) do not agree.
5. "Let not your Majesty think it strange. Your Majesty asked me (*lit.* your servant), and I did not dare not to answer according to the truth." The king's countenance [became] composed.
6. [The report of] good deeds does not go outside the door: evil deeds are told for a thousand *li*.
7. The emperor's territory (domain) is a thousand *li* square.
8. He was an example to the empire, [and his story] could be handed down to after ages.
9. Former men act; later men tell. (Men recount the deeds of those of old times).

5. 異, here a verb, 'to think it strange', 'to be offended'. Notice, again, that the speaker uses the third person.

sè, colour, often means 'face', 'countenance'.

自¹⁰ 內。不¹⁹ 人 不 之 之 師。師 爲 民¹⁰
 東 能 何 相 賊 所 也。 出 後
 北 自²¹ 分 以 賊。 也。 謂 良¹⁴ 此 義
 來。 古 身。 能 立。 無¹⁷ 人¹⁶ 臣、 有 人 三¹³ 言。 而
 教 在²⁰ 聖 與 古 利 人 同 聖¹² 先
 流 我 不¹⁸ 人 人 之 於 行、 人 利。
 傳。 本 分 人 之 相 所 民。 必 百 先¹¹
 分 好 法、 愛、 謂 有 世 生
 風²² 之 歹。 後 則 民 今¹⁵ 我 之 何

10. The people put righteousness last and gain first.

11. Sir, why do you utter these words.

12. The sage is the teacher of a hundred generations.

13. If I walk with two men, one of them is sure to be able to teach me something. (*lit.* three men walking together, there must be my teacher).

14. Good laws benefit the people.

15. Those who at the present day are called good ministers, are what were formerly called robbers of the people.

16. If men love each other (if man with man mutually loves), they will not prey upon each other.

17. If they had not the example of the sages, how could the men of later times stand?

18. Not to distinguish between good and bad.

19. He cannot divide his body (*i. e.* be in two places at once).

20. It comes within my proper duty.

21. Three religions have come down [to us] from ancient times.

22. The wind is coming from the north-east.

11. *hsien shêng*, elder-born, — a term of respect. *ho wei** for *wei** *ho*, on account of what. *ho* is often placed before the word which governs it: *cf.* N^o. 17 of this Exercise.

16. *tsei*, here a verb.

17. *ho i*, by what [means], how.

21. *lin ch'uan*, have flowed and been transmitted, have come down,

者 君²⁹ 心。 足²⁷ 長、 人 無 愛 西 水²³
 天 明 見 而 親 事 其 也。 流
 子 臣 其 天 其 之 親。 無²⁴ 分
 親 良。 風 下 親、 日。 平²⁵ 不
 耕。 多 日 平。 長 人²⁶ 知 於
 古³⁰ 雨。 用 其 安 知 東

23. Water in its flowing makes no distinction between east and west.

24. All know how to love their parents.

25. A time of peace and quiet and no trouble.

26. If every man would love his parents and show respect to his elders, the world would be at peace.

27. One fully sees that he was generally careful.

28. With an east wind there is much rain.

29. If the sovereign be intelligent, his ministers will be good.

30. In antiquity the Emperor himself ploughed.

26. *jên jên*, every one. The duplication of *jên* is a common method of saying 'all men'. Other substantives are duplicated in the same way. 親, to treat as a parent, cf. Ex. 8. 27. 長, when meaning 'to grow', or, as here, 'an elder', is read *chang*³.

27. *p'ing jih*, generally, usually.

30. *ku ché*, an adverb, — anciently.

EXERCISE 12.

VOCABULARY.

禮 *li*³, ceremony, politeness.

男 *nan*³, male.

家 *chia*¹, home, family.

右 *yu*⁴, right (hand).

左 *tso*³, left (hand).

主 *chu*³, master, lord.

國 *kuo*², country.

彼 *pi*³, that.

海 *hai*³, sea.

兄 *hsiung*¹, elder brother.

弟 *ti⁴*, younger brother; *ti⁴*, the duty of a younger to an elder brother. 諸 *chu¹*, all; a sign of the plural. 察 *ch'a²*, search, examine. 殺 *sha¹*, kill.

然 *jan²*, but; so, yes.

於 國 野 國⁸ 二 其 子 子。 學 曰、² 君¹
 中 所 人。 雖 主。 左 由 禮 學 子
 國。 見 小、 家⁷ 右。 左。 道⁴ 無 禮 惡
 日 彼⁹ 而 有 一⁶ 不⁵ 路 以 乎、 勇
 月 此 有 主、 人 知 子 立。 對 而
 星 相 君 國 不 其 由 母³ 曰、 無
 辰 間。 子 有 能 君、 右、 生 未 禮
 無 亦 有 王。 事 視 女 男 也、 者。
 異 彼¹⁰ 有

TRANSLATION.

1. The superior man dislikes him who is bold but has not politeness.
2. He said [to me], 'have you learnt [the rules of] propriety?' I replied, 'not yet.' [He said] 'if you do not learn the rules of propriety, your character cannot be established,' (*lit.* you have not whereby to stand).
3. The mother gave birth to a male child.
4. On the road men take the right hand, women the left.
5. If you do not know the prince, look at his attendants.
6. A man cannot serve two masters.
7. The house has its master; the country has its king.
8. Though a country be small, still it has superior men and has also rustics.
9. They asked each other, (*lit.* that one, this one, mutually asked).
10. The sun, moon and stars which one sees [in] that country, are not different from [those in] China.

4. *nan-tzu*, often, 'boys', here simply, 'men': so *nü-tzu*, 'women'.

5. *tso yu*, those who stand on his right and on his left, his attendants.

草。不 皆 右 然 然、 爲 兄 福¹² 國 天¹¹
 可、 曰 皆 之 我 將 弟 如 之 下
 然 不 曰 利。 曰 來 也。 東 本 國
 後 可、 不 不 之 海。 在 家、
 察 勿 可、 察¹⁷ 然。 父 今¹⁴ 家、 天
 之。 聽、 勿 明 兄。 日 四¹³ 家 下
 國 聽、 諸 食¹⁶ 之 海 之 之
 殺¹⁹ 人 諸 事。 天 人¹⁵ 子 之 本 本
 人 皆 大 地 皆 弟 內 在 在
 如 曰 夫 左¹⁸ 自 曰 又 皆 身。 國、

11. The empire, the state, the family; the root of the empire is in the state, the root of the state is in the family, and the root of the family is in the person.
12. Happiness [vast] as the eastern ocean.
13. All within the four seas are brothers.
14. The sons and younger brothers of the present day will also be the fathers and elder brothers of the future.
15. Men all say Yes, but I say No.
16. To live (to feed) upon the natural gifts (benefits) of the sky and earth.
17. To examine into all the matters.
18. When those in attendance [on you] all say, '[this man] will not do', do not listen to them; when the great officers all say, 'he will not do,' do not listen; when the people of your country all say, 'he will not do', after that examine into it (into the case).
19. To slay people as [one would cut down] grass.

13. *hsiung ti* is used sometimes for 'younger brothers', sometimes, as here, for 'brothers' generally.

14. *chiang lai*, the about to come, the future.

16. *tsü jan*, of itself so, naturally; *tsü-jan-chih*, natural. Sky and earth, = nature.

17. 明 is easy to understand, but is hard to translate here without giving it too much weight. *ch'a ming*, to examine and bring to light, to find out the truth about.

義愛。彼²²亦殺人也、殺吾²¹其夫²⁰
 非禮道²²此殺人亦殺人今將子
 不成德親兄。兄、其之親而見何
 仁相人父、父、重知知

20. How did you know, Sir, that he was going to be killed.

21. Now and for the future I know the heavy [consequences] of killing people's near relations. If any one kills a man's father, that man will kill *his* father. If he kills a man's elder brother, that man will kill *his* elder brother.

22. They were intimate and affectionate with each other.

23. Religion, virtue, charity, righteousness, are not complete without ceremoniousness.

20. *fu tsü*, a term of respect, much like *tsü* alone. It is often applied to Confucius. His name was *K'ung*; and the word Confucius is merely *K'ung-fu-tzü*, latinized. 將, sign of the future; 見, to experience, throws the following verb into the passive voice.

21. *sha jên ch'in*; the mention of brothers, below, shows that *ch'in* here includes other near relations besides parents. 亦, also, in like manner.

EXERCISE 13.

VOCABULARY.

- | | |
|---|---|
| 服 <i>fu²</i> , to submit; to make to submit. | 故 <i>ku⁴</i> , cause, therefore; old; die. |
| 聲 <i>shêng¹</i> , sound, voice. | 望 <i>wang⁴</i> , to look towards, to look forward to. |
| 喜 <i>hsi³</i> , joy, gladness. | 願 <i>yüan⁴</i> , to wish, to be willing. |
| 忘 <i>wang⁴</i> , forget. | 易 <i>i⁴</i> , to change; easy. |
| 姓 <i>hsing⁴</i> , name. | 銀 <i>yin²</i> , silver. |
| 歸 <i>kuei¹</i> , to return, to revert, to belong to. | 錢 <i>ch'ien²</i> , money; a "mace", or the tenth of a Chinese ounce. |
| 窮 <i>ch'ung²</i> , poor, exhausted. | 達 <i>ta²</i> , to penetrate, to progress. |
| 離 <i>li²</i> , to separate; from. | |

心。利。母。告。聲。吾⁵。下。以³。上²。王¹
 忘。愛。之。以。見。非。有。善。好。問、
 義。之。喜。有。過。也。與。理。養。義、何
 百¹⁰姓。聞。忘⁹生。敢。死。之。見⁸父⁷人。其。天。服。
 王。鼓。之。聲。

TRANSLATION.

1. The king asked saying 'what shall I do to make the people submissive'? (*lit.* do what, then the people will submit?)
2. If the ruler loves righteousness, the people will not dare not to be submissive.
3. If [a prince] nourish men by his goodness, afterwards he will be able to subdue the [whole] empire.
4. A man is not in the right because he talks loud.
5. I was not [living] at the same time with them, so as myself to hear their voices and see their faces.
6. Tzū-lu used to rejoice, when any one told him of his having a fault.
7. When his parents love him, a son rejoices and does not forget [them].
8. To forget righteousness when one sees gain.
9. A heart which forgets life and dares to die.
10. The people hear the noise of the king's drums.

4. *yu li*, to have reason, to be in the right, — being in the right does not consist in a loud voice.

5. 親, myself.

6. Tzū-lu was a favourite disciple of Confucius. *i yu kuo*, taking [the fact that] he had a fault, *kao chih*, told him. After *kao*, to tell, it is common to find the matter told preceded, as here, by *i*.

10. 百姓, always pronounced *po-hsing*, the hundred names, the people.

遠首以人不歸。順正事。二¹¹
 居而故。下失失於而百
 異望達。望。義、離¹⁵父天視¹²年
 地。之。四¹⁹達家母、下死來、
 海此¹⁸君¹⁷不不如歸如百
 不²⁰之事子離遠。窮之。歸。姓
 願內不上道、人相
 離皆可、達、故士¹⁶無爲¹⁴其¹³安
 家、舉何小民窮所不身無

11. For two hundred years past the people have been at peace together, and without trouble.
12. To look upon death like going home.
13. If his person (his personal conduct) be correct, the whole empire will turn to him.
14. Because he was not in accord with his parents, he [felt] like a poor man [who] has no [place] to which to turn.
15. Not far from home.
16. The scholar when poor does not lose his righteousness; when prosperous he does not leave the proper path; therefore the people are not disappointed in their expectations (*lit.* do not lose their hopes).
17. The superior man progresses upwards, the mean man progresses downwards.
18. This matter will not do — for what reason?
19. All within the four seas raised their heads and looked towards him.
20. He was unwilling to leave his home and dwell far off in a strange land.

11. 來, up to the present time.

14. *wei*⁴, because.

16. 達, to penetrate, hence, to make one's way, to succeed in life.

18. *ho i ku* for *i ho ku*, by what cause, for what reason.

不²⁷ 千 錢 錢、西²⁵ 所 不 而 易。 可 前²¹
 服 里 之 銀 國 有 用 教 得。 日
 水 歸 一。 錢 以 易 金 之。 古²³ 願
 土。 大 十 金 其 銀、 者 天²² 見
 海。 水²⁶ 當 銀 所 以 古²⁴ 易 命 而 不
 流 金 爲 無。 其 人 子 不 不

21. On a former day I wished to see [you], but I failed to do so, (*lit.* could not obtain it).
 22. The decrees of Heaven do not change.
 23. The ancients exchanged children and taught them (*i. e.* used to teach each other's children).
 24. The men of old did not use gold or silver: they bartered what they had for what they had not.
 25. Western nations make money of gold and silver: ten [pieces of] silver money stand for one of gold money.
 26. Water flows a thousand *li* and goes into the sea.
 27. The climate disagrees with him.

24. *lit.*, using what they had, they exchanged [it for] what they had not.
 27. *pu fu*; he does not submit to, 'he cannot stand', *shui t'u* the climate.

EXERCISE 14.

VOCABULARY.

直 <i>chih</i> ² , straight.	修 <i>hsiu</i> ¹ , to repair, to put in order.
報 <i>pao</i> ⁴ , to requite; to report.	惑 <i>huo</i> ⁴ , doubt; to deceive.
怨 <i>yüan</i> ⁴ , resentment, grievance.	若 <i>jo</i> ⁴ , as, like; if.
或 <i>huo</i> ⁴ , perhaps, either, some one.	要 <i>yao</i> ⁴ , to want; important.
思 <i>ssü</i> ¹ , to think.	短 <i>tuan</i> ³ , short.
治 <i>chih</i> ⁴ , to govern.	

德。報。德。坐。西⁷。安⁶。不。怨。正³。善。道¹。
 德、報、以、右、國、上、治、或、已、者、直、
 以、直、何、爲、禮、民、三、未、而、報、如、
 報、怨、上。二、莫、思、見、不、惡、矢。
 以、日、人、善、而、之、與、者、以²。
 何、或、行、於、或、人、有、是、
 以、日、或、禮、見、則、對、故、
 報、以、以、或、而、無、知、

TRANSLATION.

1. The road is straight as an arrow.
2. For this reason [you may] know that the virtuous have their recompense and the wicked have their requital.
3. If one rectifies oneself and does not seek anything from others, then one has no resentment.
4. Either they did not see it, or they saw it and did not believe it.
5. Think thrice and afterwards act.
6. To give rest to the ruler and to govern [well] the people there is nothing better than propriety.
7. [According to] the etiquette of western nations, when two men are either walking or sitting [together], the right hand side is considered the first place.
8. Some one said, what do you think of repaying injury with kindness? The Master said, with what [then] will you repay kindness? Repay injuries with justice, and kindness with kindness.

6. *an*, to rest, *shang*, the ruler.

8. 德 must here be taken as 'kindness'. 怨, that which causes resentment; wrong, injury. If one had only the four words *i tî pao yuan*, they would be perfectly translated by 'do good for evil'. 何如, what [is that] like? What do you think of that? 以直, with justice.

若而知而家治身、可 不 身、君⁹
 視從天立、矣。人、則 以 可 不 子
 其心命、四 則 知 不 以 可 不
 家。所六 十 左¹¹ 知 所 知 不 以 可
 欲。十 而 道 所 以 天。知 不 以
 而 不 惑 以 治 人、事 不
 視¹³耳 惑、衆。治 人、知¹⁰ 思 親、修
 人 順、五 天 知 所 知 思 身、
 之 七 十 三¹² 下 所 以 人、事 思
 家 十 而 十 國 以 修 不 親、修

9. The sovereign cannot but cultivate his character (*lit.* put in order his own person). If he desire (think) to cultivate his character, he cannot but serve his parents. If he desire to serve his parents, he cannot but know men. If he desire to know men, he cannot but know Heaven.
10. If he know by what means to cultivate his character, he will know by what means to govern men. If he know by what means to govern men, he will know by what means to govern the Empire, [its] states [and its] families.
11. To deceive the multitude with false doctrines.
12. At thirty I stood firm: at forty I did not doubt: at fifty I knew the decrees of Heaven: at sixty my ears were obedient: at seventy I [could] follow what my heart desired (without transgressing).
13. To regard [other] men's families as one regards one's own family.

9. *chün-tzū*, the sovereign, (*Legge*); *pu k'o-i*, cannot, *pu hsiu*, not cultivate, etc..

10. *chih*, if he knows, *so i*, with what (= how), *hsiu*, to cultivate, etc..

11. *tso*, false or heretical.

12. This passage is part of an account of Confucius, given by himself.

13. *ch'i chia*, his family.

天¹⁹ 齊¹⁹ 世¹⁸ 民¹⁷ 何¹⁶ 是¹⁵ 勿¹⁵ 若¹⁵ 長¹⁴ 何¹⁴ 我¹⁴
 下。家、上 心 國 爲 言 黑 若 姓 要
 治 無 爲 不 至 人 若 短 何 知
 國、直 要。以 要。之 白。若 名、彼
 平 人。 得 短。 中、若 人

14. I want to know what is that man's surname, and what is his name: whether he be tall or short, or of medium height: whether he be dark or fair.
15. Do not speak of [other] men's shortcomings.
16. This is extremely important.
17. What nation does not consider it important to win the hearts of the people?
18. There are no upright men in the world.
19. To regulate the family, to govern the state, to give tranquility to the empire.

14. *hsing* is always used by the Chinese for the surname; and *ming* for the personal name, equivalent to our Christian name.

16. *chih*, extreme; cf. Ex. 3. 22.

17. *pu i wei*, does not consider, *yao*, important, *tê*, to win, etc..

19. *ch'i*, even, regular; to make regular, to regulate.

EXERCISE 15.

VOCABULARY.

起 <i>ch'i</i> ³ , to rise, begin.	費 <i>fei</i> ⁴ , spend.
念 <i>nien</i> ⁴ , to think, to study, to read.	等 <i>teng</i> ³ , a grade, class; a sign of the plural; to wait.
乃 <i>nai</i> ³ , but, however, indeed.	常 <i>ch'ang</i> ² , constant, frequent, usual.
宜 <i>i</i> ² , to be right, fitting, ought.	忠 <i>chung</i> ¹ , loyal, faithful.
字 <i>tsü</i> ⁴ , word.	須 <i>hsü</i> ¹ , must, necessary.
他 <i>t'a</i> ¹ , other; (in spoken language, <i>he</i>).	亂 <i>luan</i> ⁴ , disorder.
肯 <i>k'en</i> ³ , to choose, to be willing.	疑 <i>i</i> ² , doubt, suspicion.

爾¹² 君¹ 有¹¹ 人。 念。 經⁶ 我⁵ 非⁴ 爾³ 善、 自²
 等 子。 他 故。 雖⁹ 先⁸ 與⁷ 乃⁶ 所⁵ 皆⁴ 諸³ 明²
 明 其¹¹ 小¹⁰ 日⁹ 千⁸ 字⁷ 不⁶ 宜⁵ 思⁴ 惡³ 日²
 知 爲¹¹ 人¹⁰ 不⁹ 有⁸ 文⁷ 忘⁶ 念⁵ 自⁴ 皆³ 起²
 此 爲¹¹ 小¹⁰ 不⁹ 己⁸ 爲⁷ 之⁶ 人⁵ 地⁴ 相³ 宜²
 爲 平¹¹ 人¹⁰ 不⁹ 費⁸ 錢⁷ 後⁶ 有⁵ 幼⁴ 子³ 不²
 常 等¹¹ 人¹⁰ 不⁹ 肯⁸ 爲⁷ 他⁶ 所⁵ 三⁴ 字³ 乃²
 事。 人。 爲¹¹ 必¹⁰ 有⁹ 他⁸ 所⁷ 字⁶ 三⁵ 字⁴ 不³ 念²

TRANSLATION.

1. Beginning from to-morrow.
2. If for a single day one does not think of goodness, all [kinds of] wickedness will spring up of themselves.
3. This, indeed, you ought all to reflect upon.
4. That a boy should not study, is not what he ought [to do].
5. The man and the place suit each other.
6. I, however, am not willing to forget it.
7. The Three-character Classic and the Thousand-character Composition are what children study.
8. Oneself comes first, other people come afterwards.
9. Though he says that [it is because] he does not choose to spend money, he must have other reasons.
10. The mean man does not choose to be a superior man.
11. He is a man of ordinary class.
12. You well know that this is a common occurrence.

1. *ming jih*, to morrow; so *ming nien*, next year.

5. This sentence is used with reference to officials and their posts.

7. These are two Chinese school-books, the first being in lines of three words each, the second consisting of exactly a thousand words, all different.

12. 等 here is simply a sign of the plural: *êrh têng*, you. In the next Example, No. 13, it is again a sign of the plural, but with this difference, namely that it means 'and others'. In neither Example can there be any difficulty in deciding as to which of these two classes the *têng* belongs. In the first there is no reason whatever for inserting 'and others'; in the second the sentence would be nonsense without it. But the student will meet with passages where he must feel doubt as to

也。子起。治須常¹⁷子思思、世六¹³
 不天間言必忠、視同月
 孝亂¹⁹下、過道、孝、見思居。初
 君起當來要爲得明、九
 父、不察人。知臣思疑君¹⁵等
 所相亂山必義。思子日。
 謂愛、何聖¹⁸下忠。間、有
 亂臣自人路、爲¹⁶言九九¹⁴

13. On the ninth and other days of the sixth month.

14. Nine generations dwelt together.

15. The superior man has nine [things which] he thinks about: [in regard to] seeing, he thinks about distinctness: in regard to what he doubts, he thinks of questioning [others]: in regard to his speech, he thinks about honesty: when he sees gain, he thinks of righteousness; *etc., etc.*

16. He who is a son must be filial; he who is a minister must be loyal.

17. A common saying declares, 'If you wish to know the road at the hill foot, you must ask the men who come across'.

18. When a sage governs the empire, he must find out what disorder springs from.

19. Disorder springs from [people's] not loving each other: the minister's not being dutiful to the monarch, the son's not being dutiful to his father, are what is called disorder.

which meaning to take. The best rule for him will be that, wherever the word or words qualified by *têng* either are necessarily plural, *e. g.* the names of two persons or things, or are capable of taking a plural, *e. g.* *píng*, a soldier, he should assume that the case is one of simple plural; *unless* something in the context shows him that 'and others' is the more reasonable interpretation. It is to be feared that this rule will not carry the student safely through the difficulty in every case; though it probably would so carry a Chinese well acquainted with the subject matter of the passage. (*Cf.* Dr. Hirth's *Notes on the Chinese Documentary Style*, *sub voce* 'têng').

18. 何自, from what.

19. 臣子, the minister and the son.

等。疑。不。大。能。上、一。能。對。之。大。王。²⁰
 用、費。爲。前。臣。爲。曰、者。鼓、曰、
 我²²用。之、對。常。之。臣。乎、有。我
 不。人。疑²¹當。曰、忠。者、等。衆。能。欲
 能。不。人。須。臣。於。有。無。臣。爲。作

20. The king said, 'I wish to construct a large drum. Is there any one able to make it?' The ministers in general replied 'None of your servants can make it.' There was one minister, who was always loyal to his lord, [who came] forward and replied, 'Your servant can make it; [but] it will be absolutely necessary [to have] a large sum of money.'

21. If you suspect a man, do not employ him; if you employ a man, do not suspect him.

22. I cannot wait.

20. 有能...乎, *lit.*, is there a can-make-it man? *ch'ên têng, pl.*, ministers. [Among] your ministers there is not a can-make-it man. *tang hsü*, a strong 'must', — absolutely necessary. 費, to spend, expenditure, money.

EXERCISE 16.

VOCABULARY.

兩 <i>liang</i> ³ , two, both; a Chinese ounce or "tael".	始 <i>shih</i> ³ , beginning, first.
識 <i>shih</i> ⁴ , to know, recognize.	終 <i>chung</i> ¹ , end, last.
某 <i>mou</i> ³ , "a certain".	讀 <i>tu</i> ² , to read, to study.
第 <i>ti</i> ⁴ , order, series.	書 <i>shu</i> ¹ , book, anything written or printed.
次 <i>ts'ü</i> ⁴ , second, next; a time.	通 <i>t'ung</i> ¹ , penetrate, pierce through; wholly; understand.
數 <i>shu</i> ⁴ , number, several.	熟 <i>shu</i> ² , ripe, cooked, experienced.
萬 <i>wan</i> ⁴ , ten thousand.	
少 <i>shao</i> ³ , few; <i>shao</i> ⁴ , young.	
餘 <i>yü</i> ² , remainder.	

目¹³ 一¹¹ 次 者 第 三 識 正。銀 名 兩¹
 前 百 也。上 告 次。於 子。之 人
 事 萬。也、之。草 某⁵ 人。相
 多 數¹⁰ 學 又⁸ 木 月 五⁴ 識。
 人 萬¹² 十 而 生⁹ 將 之 某 百 六³
 少。無 萬 知 而 此 名。日。九 兩 不²
 一 人。之 知 事 十 七 識
 失。 者 之 次 第⁷ 多⁶ 兩 錢 姓

TRANSLATION.

1. The two men know each other.
2. A man, whose name is unknown.
3. Six ounces and seven tenths of silver, (six taels seven mace).
4. 590 taels exactly.
5. On a certain day in a certain month.
6. To have much knowledge of the names of plants and trees.
7. The third time.
8. Moreover he told him this matter point by point.
9. Those who are possessed of intuitive knowledge take the first place; those who know things by learning come next.
10. Several hundred thousand men.
11. A million.
12. Not one lost in ten thousand.
13. At the moment affairs are many and men few.

2. *lit.*, an unknown-surname-and-name man.

5. *mou* is used with reference to persons, places and other things, when the writer is unable or does not care to mention the name, place, etc..

7. Ordinal numbers are formed in Chinese by placing 第 before the cardinal numbers.

8. 將, cf. Ex. 8. 1. *tāi ti*, order, sequence, in proper order.

9. *vide* Ex. 4. 30 and Ex. 6. 14.

10. As this and the next Example show, the Chinese count numbers above ten thousand not by multiples of a thousand, but by multiples of ten thousand.

而弟、熟。之親事、經²⁰爲至少。人¹⁴
 十、次通目。須書人之中國、數
 十見如²⁵義治²³古人書。讀。事¹⁹
 而聞、此可得大²⁴者食於通²²欲²¹有里。彼¹⁷
 百、知某得大小麥於人、古知終始。生¹⁸
 百數、熟手。麥一年天下今天下死
 而千、識某首²⁶年一若下
 千某、首²⁶年一若下
 萬。一孝一

14. The number of men, at the very fewest, was a hundred and more.

15. Making no distinction between old and young.

16. The young folk.

17. The way from that country to China by water is over fifty thousand *li*.

18. Birth and death are the beginning and end of man.

19. Affairs have their beginnings and endings.

20. The Canons and Books cannot but be studied (must be studied).

21. If one wishes to know the affairs of the empire, one must read the books of the ancients.

22. To see through past and present, as though with one's own eyes.

23. That those who govern men should be supported by (live upon) men, is the universal principle of the world.

24. Barley and wheat have one crop in the year.

25. Thus one can obtain experienced hands (*sc.* men).

26. First filial piety and brotherly duty, next seeing and hearing

14. *chih* has its meaning of 'extreme'.

16. *tsü ti*, young fellows. *shao⁴ nien*, young in years.

20. These are the Five Canons and the Four Books, which are the most important classical works of China.

24. Barley is called *ta mai*, wheat *hsiao mai*. *i shu*, one ripening, *i. e.*, one crop.

26. This and the following Example will give an idea of the Three Character

達 學²⁹ 初²⁸ 經、書 孝 終、有 爲²⁷
 者 無 次 始 熟、經 至 初、學
 爲 老 見 可 如 通、四 小 者
 先。 少、面。 讀。 六 四 書、學 必

(*sc.* the acquisition of knowledge); know certain numbers, learn certain names; one and ten, ten and a hundred, a hundred and a thousand, a thousand and ten thousand.

27. He who is a learner must have a beginning; when the Small Learning is finished, he proceeds to the Four Books; when the Canon of Filial Piety is understood, and the Four Books are thoroughly known, [works such] as the Six Canons can then be studied [by him].

28. To meet for the first time.

29. In learning there is no [distinction between] old and young: he who succeeds is first.

Classic (*cf.* Ex. 15. 7). Though it is extremely simple, still in its style and grammar are somewhat subordinated to metre and rhyme. 弟, *t'i*, brotherly duty.

27. 如, such as. In his notes to the *San Tz'u Ching*, Dr. Giles assigns another meaning to *ju*. Six Canons, see Ex. 18. 9. 始, then, or, then only.

EXERCISE 17.

VOCABULARY.

號 <i>hao</i> ⁴ , name, mark, signal.	發 <i>fa</i> ¹ , to send, to send forth.
商 <i>shang</i> ¹ , to deliberate; to trade; name of a dynasty.	病 <i>ping</i> ⁴ , disease, fault.
講 <i>chiang</i> ³ , to discuss; to investigate.	最 <i>tsui</i> ⁴ , very, most.
論 <i>lun</i> ⁴ , to reason, discuss.	間 <i>chien</i> ¹ , space between, during.
運 <i>yün</i> ⁴ , to revolve, to transport.	冬 <i>tung</i> ¹ , winter.
	夏 <i>hsia</i> ⁴ , summer.
	春 <i>ch'un</i> ¹ , spring.

味。本年日無病¹⁰運⁸無⁶不⁵講³國¹
 欠¹⁵錢春間。上¹³冬¹²發最重。口。遠近。論人。明經書。號商。
 大王。齊¹⁴食齊有。年冬間及。日可愛。夏。天¹¹地。文⁹書未發。日⁷月運。行之好。歹。言⁴道講理。不²聽號令。

TRANSLATION.

1. The country was called Shang.
2. They do not listen to the words of command.
3. To explain (discuss and make plain) the Canons and Books.
4. To speak of reason and talk of principles.
5. One may not discuss people's good and bad [qualities].
6. Never mind (*or*, without taking into account) whether it be far or near.
7. Sun and moon proceed with their revolutions.
8. To export rice, (*lit.*, to convey rice out of port).
9. The despatch has not been sent.
10. His sickness is very severe.
11. Neither in heaven nor in earth is there* this law.
12. The winter sun (the sun in winter) is pleasant; the sun in summer is to be dreaded.
13. During the winter of last year and the spring of this.
14. Eating together, and having (*i. e.*, enjoying) the taste together.
15. In the owing of money a great prince.

1. Shang, the name of an ancient Chinese dynasty. It has always been a common practice among the Chinese to call their country by the name of the reigning dynasty.

7. *yün hsing*, *lit.*, revolving proceed.

8. *hou*, a mouth, is commonly used (1) for a harbour or port, (2) for a pass through the mountains.

10. *fa* is here something like 'develop'.

11. *chien*, not 'between', but 'in the space of'.

告。身。女、要。鬼。所。上²⁰。吾。要。人。背¹⁶
 爲。父。家。求。事。親。如。作。一。日。人。過。無。人。走。是。吾。道¹⁹。吾。惡。者。是。出¹⁸
 吾²⁶。有。一。日。爲。師、家。養。君。日。天。聽²¹。賊。是。言。願¹⁷

16. To act contrary to right, and to take wickedness to be ability.

17. To wish that men may have losses, and to separate near relatives.

18. In speaking one should be in accord with people's feelings.

19. He who tells [me] of my sins is my teacher; he who tells [me] of my virtues is my robber (robs me).

20. There is a road [leading] to heaven, but no men go [along it].

21. Listen to that which heaven commands; and do not think of men's faults.

22. To be a ghost for a thousand days is not so good as to be a man for one.

23. In serving a prince one wants loyalty; in serving parents one wants filial duty.

24. One family rears a daughter, a hundred families seek her.

25. One is a teacher for one day, a father [until] the end of one's life.

26. I have something important to tell you.

16. *pei*, to turn the back on.

17. *li jên ku jou*, to separate men's bones and flesh, to separate people who are as closely connected as if they were parts of the same body.

19. 是 is here the copula, 'is', and not, 'that man' [is].

22. *wu ju*, not as, not so good as.

26. 相, to [you]. It does not here mean 'mutually'.

百 四³¹ 兩 九 十 爾 我²⁹ 此 人 不²⁷
 萬 萬 五 百 六 去 亦 皆 之 可
 人。 六 錢 七 萬 也。 不 興 心。 自
 千 二 十 八 敢 大 存
 九 分。 四 千 三³⁰ 從 師。 彼²⁸ 欺

27. One may not cherish in oneself the intention of cheating people.

28. They each raised a large army.

29. I also do not dare to accompany you.

30. 368,974 taels, 5 mace, 2 candareens.

31. Four hundred and sixty nine million men.

28. *pi ts'ü*, the one and the other, *chich*, both. 師, an army.

29. *ts'ung êrh ch'ü*, following you to go.

30. 分, a candareen, the tenth part of a *ch'ien*, or mace, and the hundredth part of a tael.

EXERCISE 18.

VOCABULARY.

甚 *shên*⁴, very.

害 *hai*⁴, harm.

微 *wei*¹, minute, small.

議 *i*⁴, deliberate, discuss.

南 *nan*², south.

秋 *ch'iu*¹, autumn.

云 *yün*², say.

詩 *shih*¹, poetry.

能 人 之 知、 大² 微 害 甚 其¹
 治。 所 病 如 王 也。 非 大、 利
 不 爲 此 當 甚 其 非

TRANSLATION.

1. The gain is not very great; the harm is not very small.

2. Your Majesty must know that a sickness such as this, is what men can not cure.

1. 其, the, — emphatic.

2. *ju ts'ü chih*; cf. Ex. 8. 24.

講求。書易、禮、春秋、三、六、經、當
 運不窮。日春、夏、秋、冬、四時
 日⁸春、夏、秋、冬、此四時
 冬時甚少、夏時最多。秋間、
 南風發於春間及秋間、
 彼⁶此商議通商之事。
 人⁵心不定、議論最多。
 必去。兩⁴事微有不同。
 爲害民病國之事、雖小必
 利³國利民之事、雖小必

3. Things which benefit the country and benefit the people, — though they be small, one must do them; things which harm the people and hurt the country, — though they be small, one must do away with them.
4. The two affairs have a slight difference [between them].
5. Men's minds are unsettled, and there is a very great amount of talk (*or*, of criticism).
6. They consulted with each other about matters of international trade.
7. The south wind blows in spring and in autumn: in the winter season there is very little of it, in summer time there is the greatest amount.
8. One speaks of spring and summer, one speaks of autumn and winter: these four seasons revolve unceasingly.
9. The Three Character Classic says: The Poems, The History, The Changes, The [two books of] Ceremonies, The Spring and Autumn [annals], are called the Six Canons: one ought to study them thoroughly.
10. He has studied the Book of Poetry.

6. *t'ung*, passing through; *t'ung shang* is the recognized term for trade between China and foreign countries.

8. *pu ch'ung*, unceasingly, *lit.*, not exhausted.

9. The Six Canons: these are now called *wu ching*, the Five Canons, there being only one Book of Ceremonies, instead of two. *chiang ch'iu*; *chiang*, to investigate, *ch'iu*, to seek; *chiang-ch'iu*, to pay close attention to, to study diligently at anything.

人當。可以服人。一²²人作事一
 窮犬也。欺。天²¹下惟理
 山¹⁹上有直木、近世無直人。
 水知魚性、近山識鳥音。
 之不忘後事之師也。近¹⁸
 害人害己害自身。前¹⁷事
 人¹⁴云我亦云。最¹³愛論長論短。
 能正他。自¹²己不正、安
 無思不服。自東自西自南自北、
 詩云、

11. The [Book of] Poetry says: from the east, from the west, from the south, from the north, none thought of not submitting.
12. If one be not upright oneself, how can one make others upright?
13. He is very fond of discussing people's merits and shortcomings (*i. e.* their characters).
14. What other men say, I also say.
15. Disease enters by the mouth.
16. When one injures people, one injures oneself, one injures one's own person.
17. Remembrance of the past is the guide for the future.
18. [He who lives] near water understands the nature of fish; [he who lives] near the mountains knows the notes of birds.
19. On the mountains there are straight trees; in the world there are not straight-forward men.
20. When a man is poor, even the dogs ill-treat him.
21. [Throughout] the world only right can make men submit.
22. One man performs an act, one man (*i. e.*, the same man) bears [the consequences].

12. *an*, interrogative — How?

16. *tsü*, of oneself, one's own.

17. *lit.*, the not forgetting of former matters is the teacher of future matters.

20. *yeh*, also, — the dogs too.

明。分 秋²⁵ 一 草 一 人²⁴ 義 行 孝 存²³
外 月 春。生 世、生 事。仁 心、忠

23. Keep a loyal and filial heart, perform philanthropic and righteous acts.

24. Man lives one term of life, grass lives one spring.

25. The autumn moon is exceptionally bright.

25. *fén⁴ wai*, beyond its share.

EXERCISE 19.

VOCABULARY.

應 *ying¹*, ought.

既 *chi⁴*, since, already.

難 *nan²*, difficult; *nan⁴*, hardship, adversity.

但 *tan⁴*, only, but.

即 *chi²*, then; near; at once.

罪 *tsui⁴*, crime, punishment.

犯 *fan⁴*, to offend, to transgress.

輕 *ch'ing¹*, light.

物 *wu⁴*, matter, thing.

情 *ch'ing²*, feelings, affection, circumstances.

財 *ts'ai²*, wealth.

合 *ho²*, union, in accordance with.

受 *shou⁴*, to receive, to suffer.

禁 *chin⁴*, to prohibit, to prevent.

意 *i⁴*, thought, idea, intention.

大 風、既⁴ 前 大、爾³ 應 王。誰¹
雨。必 有 行。聽 既 爲 應
有 此 爾 爲 大。我² 爲

TRANSLATION.

1. Who ought to be king?

2. I ought to be chief.

3. Since you are chief, I will let you go in front.

4. As there is this wind, there will certainly be heavy rain.

3. *t'ing*, to hear, to acquiesce, to allow.

大財難得。等情願同死。小財不出、我¹⁵物。此¹²人年¹⁴輕。無¹¹論¹³罪犯輕重。此¹²仁也。天子犯法與民同¹⁰。即行共議。殺⁹一無罪非¹⁰大夫亦信其爲實。衆⁸人亦不可行。不但小民、即⁷舉不但今年難行、即將來⁶上山甚難、下山甚易。此⁶

5. To go up hill is very difficult; to go down hill is very easy.
6. This measure is not only difficult to carry out this year, but in the future also it will be impracticable.
7. Not only the common people, but the great men also believed it to be true.
8. The whole body of men then proceeded to consult together.
9. To kill a single innocent man is to be wanting in benevolence.
10. If the Emperor offends against the law, his guilt is the same as a private person's.
11. Never mind whether the offence committed be light or heavy.
12. This man is young.
13. A thing of no importance.
14. It is the nature of things to be unequal.
15. We are willing to die together.
16. If one will not spend small sums, great wealth is hard to acquire.

6. 即 is not 'an adversative conjunction', though English idiom sometimes requires one to translate it by 'but'. Occasionally one is unable to express it at all in translation.

9. 罪; supply 人; *wu tsui jên*, innocent man.

13. *lit.*, not enough [for one to consider its] lightness or heaviness.

14. *lit.*, the inequality of things is the nature of things.

15. 情願, to wish, to be willing.

民、意、示、之、今、是、人、而、不、人、犯¹⁷
 爲、不、禁、不、日、則、欺、爲、可、不、有
 非、過、受、之、今、一、一、能、不
 教、國²³、非、受、日、前²¹、日、一、法
 民、家、也、是、之、日、合²⁰、無、日、情
 爲、立、則、受、之、則、財、無、事。
 善、法、合²²、前、非、不、用、
 禁、之、行、日、也、受、受、合¹⁹、卽、生¹⁸

17. To have committed unlawful acts.

18. Living man cannot for a single day avoid using things, and therefore cannot for a single day be without funds.

19. To unite and become one.

20. If people unite, they are not ill-treated by others.

21. If your refusal to accept [a gift] on a previous occasion was right, your acceptance of one to day was wrong; if your acceptance of one to day was right, your previous refusal was wrong.

22. It is my duty to issue a proclamation forbidding [the practice].

23. The government's idea in enacting laws is nothing more than to cause the people to do good and to prevent the people from doing wrong.

17. *fan*, he is guilty of, *yu*, having (*sc.* doing), *pu fa*, unlawful, *ch'ing shih*, matters, acts. The construction of this sentence is explained in the above way by an accomplished Chinese gentleman. But, judging from the numerous instances that one finds in modern written Chinese of 有 following another verb, one would prefer to say, *fan yu*, to commit and to have, = to have committed.

20. 受; *shou*, to suffer, is one of the words used in Chinese to express the passive voice.

21. *lit.*, if the former day's non-acceptance [was] right, etc.; 是 is often used in opposition to 非, — right and wrong. 也; observe how each horn of the dilemma is terminated by *yeh*, and how the passage is simplified thereby.

22. 合; supply 理, right, principle. *ho*, it is in accordance with right, = it is my duty, *hsing*, to proceed, *shih*, to issue a proclamation, etc..

23. *kuo-chin*, the state, the government. *pu kuo*, is not beyond, is merely to.

後 死 大²⁶ 見 兩²⁵ 如 意、 事²⁴
 福。 必 難 不 人 意 有 有
 有 不 同。 意 也。 不 如

24. There are some things which are agreeable (are according to one's idea), some which are not agreeable.
 25. The two men's views are different.
 26. He who escapes from a great calamity (*lit.*, in great calamity does not die), must have future good fortune [in store for him].

25. 意; *i-chien*, view, opinion.

EXERCISE 20.

VOCABULARY.

恐 <i>k'ung</i> ³ , to fear.	凡 <i>fan</i> ² , all, whatsoever.
活 <i>huo</i> ² , alive.	氣 <i>ch'i</i> ⁴ , breath, air.
復 <i>fu</i> ² , back, again.	官 <i>kuan</i> ¹ , an officer, an official;
開 <i>k'ai</i> ¹ , to open.	official.
進 <i>chin</i> ¹ , to advance, to enter.	雪 <i>hsueh</i> ³ , snow.
尙 <i>shang</i> ⁴ , still, in addition to.	連 <i>lien</i> ² , to connect, to join.
已 <i>i</i> ³ , to finish, to stop; already.	冷 <i>leng</i> ³ , cold.
查 <i>ch'a</i> ² , to examine.	苦 <i>k'u</i> ³ , bitter, affliction.
屬 <i>shu</i> ³ , to belong to, to be.	

進 開⁴ 復 不 死³ 死 不² 能 恐¹
 內。 門 活。 可 者 活。 知 活。 不

TRANSLATION.

- I fear that he cannot live.
- Not to know life from death, (Extreme stupidity).
- Those who are dead cannot come to life again.
- To open the door and enter.

凡¹⁴ 字¹³ 百 事¹¹ 尚¹⁰ 須 已⁸ 此 畏 恐⁵
 有 有 口 雖 有 先 風 之 將
 血 出 共 議 一 查 應 故 來
 氣 氣 食 定 所 已 卽 不 尙
 者 不 凡 實 至 查 改 敢 爲
 莫 出 屬 屬 今 者 路 前 害
 不 氣 一 難 尙 又 不 進 也
 愛 之 家 行 未 須 可 一⁷ 以⁶
 親 分 一 開 復 前 見 恐
 姓 七¹² 工 查 者 進 見 恐

5. I fear that in the future it will still be a [cause of] harm.

6. By reason of their being afraid, they did not dare to advance.

7. Immediately that you meet with (*lit.*, once you see) this wind, you ought thereupon to change your course, and you must not go forward.

8. He has already issued a proclamation removing the prohibition.

9. The matters which have not been investigated must first be investigated; and those which have been, must be investigated again.

10. There still is one place, [where] up to the present they have not yet begun work.

11. Though the affair has been discussed and settled, it really is difficult to carry out.

12. Seven hundred persons took their meals together, all belonging to one family and being of one surname.

13. Words differ by being aspirated or being unaspirated.

14. Of all animate objects (*lit.* of all that have blood and breath), there are none that do not love their parents.

6. 以, by, 故, the reason.

8. 已, *i*; note the difference in form between this character and 亡 self. *i-ching*, a common sign of the past tense.

13. 出氣, to put forth breath, — the Chinese term for what we call the aspirating of words. *lit.*, words have the difference of aspiration and non-aspiration.

14. 凡; *fan* goes with *chê*, — all those which.

秋。民之主。何者爲重。人²⁶活一世、草生一
 幸。苦。自²⁴相問言、世間之苦、
 多²²受。苦。難。天²³氣大冷、甚受
 其冷。乃十餘年來所未經。
 雪。白。衆人所愛。連²¹日大雪、
 一¹⁹連數日南風大發。其²⁰色
 入官者。下¹⁸雨下雪、三日不
 官者。一¹⁷經查出、即將¹⁶田地方
 忠¹⁵君愛民之官。凡¹⁶爲地方

15. Officers who are loyal to their sovereign and love the people.

16. All who are territorial officials.

17. As soon as ever [any such malpractices] are discovered, the land will immediately be confiscated.

18. Rain and snow fell for three days without stopping.

19. The south wind blew violently for several days in succession.

20. Its colour is snow white, which all men like.

21. For several days together there was a heavy snow fall, and the cold, indeed, was such as one had not experienced for ten years and more.

22. To suffer many hardships and troubles.

23. The weather was very cold, and we suffered greatly.

24. They asked each other, saying, of the afflictions in the world, which is the most severe.

25. The Emperor is the lord of all the officials and people (*lit.*, of the hundred officers and ten thousand people).

26. Man lives for one generation, grass grows for one autumn.

16. *ti fang*, place, territory.

17. 入官, (*verb. act.*), to make to enter the government, *sc.* to confiscate.

19. 一連, together, in succession.

23. *hsin-k'u*, bitterness, hardships.

24. *ho-chê*, which?

EXERCISE 21.

VOCABULARY.

省 *shêng*³, province.江 *chiang*¹, river.河 *ho*², river.府 *fu*³, prefecture, or, department.州 *chou*¹, sub-prefecture.縣 *hsien*⁴, district.各 *ko*⁴, each; every.早 *tsao*³, early.岸 *an*⁴, shore.取 *ch'ü*³, to take, to fetch.免 *mien*³, to avoid; to remit.向 *hsiang*⁴, towards.刑 *hsing*², punishment.貧 *p'in*², poor.業 *yel*⁴, property; calling, occupation.空 *k'ung*¹, empty.補 *pu*³, to patch, to fill up.

江 長 其 中 名。四 山 江² 爲 久、數¹
 黃 者、最 國 川、西、西、十 中 百 年
 河。爲 大 江 若³ 皆 河 山 八 國 年
 長 最 河、論 省 南、東、省。分 之

TRANSLATION.

1. For some hundreds of years past China has been divided into eighteen provinces.
2. Kiangsi, Shantung, Shansi, Honan, Szechuan, are all names of provinces.
3. If one discusses the rivers of China, — the greatest and longest are the Yangtse and the Yellow River.

2. Kiangsi, Szechuan. In the case of these and many other common geographical names, almost all writers retain the old spelling which had become established before the introduction of Sir Thomas Wade's orthography.

3. 江, 河; both these words mean 'river'; but *chiang* is more in use in the south, and *ho* more in the north of China. *Chiang*, again, is more confined to large rivers. Neither of these rules, however, is of universal application. 長; *ch'ang chiang*, the long river, is the name by which the Yangtse is most generally known among the Chinese.

此故百他五、上商福⁶州、又各⁴
 各道六十人之自岸口州知分省
 存北十州物。少水。府縣、州分
 意見。入縣。也。次⁷經皆縣。作
 海。 川¹⁰ 一⁸早開地知⁵州、
 黃¹¹省勿⁹百水爲方府、府
 彼¹²河一取取水通官。知州

4. Each province is divided into prefectures and sub-prefectures; prefectures and sub-prefectures, again, are divided into sub-prefectures and districts.
5. A prefect, a sub-prefect and a district magistrate are all territorial officials.
6. Foo-chow was long ago opened as a treaty port.
7. Early next [morning] the sailors went on shore to fetch water.
8. To take five per cent is, of course, not a small amount.
9. Do not take other persons' things.
10. The Province of Szechuan [contains] one hundred and sixty sub-prefectures and districts.
11. The old course of the Yellow River ran northwards into the sea.
12. The two men each kept their own opinion.

4. 府, 州, 縣: There are many translations of these words; but those here given seem the most general. A *fu* is always a territorial division of a province, a *hsien* is always a division of a *fu*, or of a *chou*. A *chou* ranks between the *fu* and the *hsien*, and is of two kinds. It is in some cases, like a *fu*, a division of a province, and itself divided into *hsien*; in others it is, like a *hsien*, a division of a *fu*.

5. These are the titles by which the Chinese designate the officials who govern a *fu*, a *chou*, a *hsien*.

6. *fu-chou fu*; Every *fu*, or *chou*, or *hsien* has a chief city, bearing the same name as itself. Here *fu-chou fu* means the chief city of the *fu-chou*, or Foo-chow, Prefecture. *tsao ching*, *lit.*, early was. 口岸, a harbour and shore, *sc.* a port, *t'ung-shang* for international trade. These ports, having been established by treaty, are generally known in English as 'Treaty Ports'.

安貧。爲空言、無補於事。有餘補內地之不足。外多有空地。以²¹海外之²²田無業、實屬窮貧。東²⁰門無¹⁹間其向來作何事業。¹⁸貧者可至於富、安居樂業。知。自此¹⁷富者不至於貧、河¹⁵向東流。業¹⁶已向其告。不犯法、畏刑自可免刑。¹⁴以免意外之事。畏法自

13. In order to avoid any unexpected occurrence.
14. He who fears the law of course does not break the law, and he who fears punishment of course can avoid punishment.
15. The river flows eastward.
16. They have already told [it] to him.
17. Henceforth the rich will not come to poverty, while the poor can come to be rich, and live in peace, rejoicing in their occupations.
18. To ask him what had been his calling hitherto.
19. Without land, without property (or, without occupation); he really is poverty-stricken.
20. Outside the East Gate there is much vacant ground.
21. By means of the superabundance from beyond the sea to make good the insufficiency of our own country.
22. These are empty words, which are of no avail (do no filling up) in the matter.
23. The superior man [lives] contented in poverty.

16. 業; *yeh i*, or *yeh ching*, is a common sign of the past tense. *hsiang ch'i*, to him.

17. 自此, from this [time].

18. *hsiang-lai*, hitherto, *tso ho*, he did what, etc..

21. *i*, by, *hai wai chih*, beyond-the-sea's, *yu yü*, having superabundance. *nei ti*, generally the interior as opposed to the coast; but here the speaker's country in opposition to abroad.

EXERCISE 22.

VOCABULARY.

係 <i>hsi¹</i> , to be; to connect with, to concern.	放 <i>fang⁴</i> , to loosen, to issue.
處 <i>ch'u⁴</i> , a place.	丁 <i>ting¹</i> , a man.
貨 <i>huo⁴</i> , goods.	會 <i>hui⁴</i> , to meet; a society.
洋 <i>yang²</i> , sea, foreign.	兵 <i>ping¹</i> , a soldier; a weapon.
住 <i>chu⁴</i> , to dwell, to inhabit.	武 <i>wu³</i> , military.
往 <i>wang³</i> , to go.	帶 <i>tai⁴</i> , a belt, a region; to lead, to bring.
關 <i>kuan¹</i> , to shut; a gate, a pass, a custom-house; to concern.	案 <i>an⁴</i> , a judge's table; a case at law.
單 <i>tan¹</i> , single; a sheet of paper, document.	並 <i>ping⁴</i> , together; altogether.
散 <i>san⁴</i> , to scatter, to disperse.	恩 <i>ên¹</i> , kindness, favour.

進。關⁵南止處。洋貨。上定口處不¹
 門、洋工商商貨、二岸人知
 不各人是⁴居上³一處、之民。其
 令處。前年住海係一時係
 人往禁之爲下係即開²何

TRANSLATION.

1. I do not know to what place he belongs.
2. At the time when the port was opened, they then appointed two places; one was for landing, and one was for shipping cargo.
3. Shanghai is a place inhabited by foreign merchants.
4. This year they prohibited labourers from proceeding to the various places in the southern sea.
5. To shut the door, and not let people come in.

1. *ch'i hsi*, he is, *ho ch'u*, of what place, *jên min*, = *min-jên*, a private person.

4. *chin chih*, to forbid and stop. *ch'ien wang*, to go forward, to proceed.

報。口 銀 散 定 發 單 不 此 起 方 自⁶
 數 米 去。之 出 住。少 處 色、之 開
 目、各 後、免 也。居 而 生 關
 開 數、將¹⁰使 單。由⁸ 住 洋 意 以
 單 及 放 衆 海 一⁷者 人 甚 來
 會 丁 過 人 亂⁹關 人 實 往 有 地

6. From [the time of] the opening of the custom-house till now the trade of the locality has greatly improved; and the foreigners who have come to live at the place are really many in number.
7. One man, dwelling alone.
8. The Customs issued an Exemption Certificate.
9. When order had been restored, he made all the people disperse.
10. They drew up a paper and made a joint report of each quantity of money and rice which had been distributed, and of the numbers of the men and women [who had received them].

6. *i-lai*, up to the present time. 生意, business, trade. *ch'i sê*, to raise its colour, to improve. 洋人...者; in passages such as this, if one holds it absolutely necessary to preserve for *chê* the meaning of 'those who', one may explain the construction by supposing *yang jên* to be in the genitive case ('genitive by position'). The literal translation then would be, 'of foreigners those who came to this place to dwell were, etc.' But it appears more reasonable to regard *chê* in such sentences as having simply the force of a relative: *i. e.*, *yang jên ... chê*, the foreigners who, etc..

8. 由; Sentences in this peculiar form are common in modern written Chinese. *Yu hai-kuan* manifestly means 'by the customs'; but one must not think that *fa-ch'u* is a passive verb and *mien-tan* its subject; for, if it were so, the order would be reversed, *sc. mien-tan fa-ch'u*. One may explain the sentence somewhat in this way, — by the customs there was an issuing of an Exemption Certificate. Though, even so, it may be objected that *fa-ch'u* is an active verb and not a verbal substantive. For practical purposes it is quite safe to omit the *yu* entirely in translating, and treat the words governed by it as the subject of the sentence. *mien tan*, *lit.*, an exempting [from duty] paper.

10. 將, *vide* Ex. 8. 1. In this case the eleven following characters are formally the object of *chiang*, and really the object of *hui-pao* at the end of the sentence. *fang kuo*; *kuo*, is a sign of the perfect tense. *ting k'ou*, men and women. *shu mu*, numbers. *k'ai tan*, to draw up a document. *hui pao*, to make a joint report: *hui* shows that the report was presented by two or more persons together.

千²¹ 與 其 使 教 害 山¹⁵ 官 多 丁 目¹¹
 兵 我 並 其 案 人 東 治 名 又 不
 易 中 不 並 同 命 一 民、會 不 識
 得、土 來 在 時 重 帶 武 齊 能 丁。
 一 大 往。一 並 案。地 官 不 治。
 將 有 處。起。 方。帶 散。 手¹²
 難 關 此²⁰ 各¹⁷ 兵。 兵¹³ 下
 求。係。事 與¹⁹ 勿¹⁸ 省 謀¹⁶ 文¹⁴ 丁 勇

11. He does not know the simplest character.
12. Moreover he cannot govern the soldiers under his orders.
13. A number of soldiers collected together and did not disperse.
14. Civil officials govern the people, military officers lead troops.
15. The region of Shantung.
16. A grave case of plotting against (*lit.*, to harm) a man's life.
17. Missionary cases occurred in all the provinces at the same time.
18. Do not let them be together in one place.
19. I did not associate with him at all.
20. This matter greatly concerns our land of China.
21. A thousand soldiers are easy to get; one general is hard to find (*lit.*, to seek for).

11. *lit.*, his eye does not recognize [the character] *ting*.

12. 勇. Soldiers belonging to the regular military establishment in China are called *ping*; and additional troops raised for special occasions are called *yung*. The latter word is often translated 'irregulars'; but ordinarily the *yung* are not irregular troops in our sense of the word. *yung ting*, soldier men.

13. *to ming*, many individuals. *hui ch'i*, to meet together.

15. *i-tai*, one 'stretch' of country.

17. 教, doctrine, religion, *chiao an*, religious cases, such as complaints laid before the authorities of ill-treatment of missionaries or converts. *ping ch'i*, occurred together.

19. 並 here merely strengthens the negative: *ping pu*, not at all, *lai wang*, coming and going, associating.

20. *kuan hsi*, to concern, to affect; consequences. *ta yu*, greatly has, *kuan-hsi*, consequences, *yü*, with, = seriously concerns.

門住²⁷在兵成年²⁵恩²⁴受²³散文會²²
 外。在一千丁。幼、不恩放武同
 東時。日、尙可報銀各地
 南用養²⁶未忘。恩。米。官方

22. To distribute money and rice in conjunction with the civil and military officials of the locality.
 23. To receive kindness and repay kindness.
 24. Kindnesses must not be forgotten.
 25. He is young and has not yet become a man.
 26. One supports soldiers a thousand days and uses them on a single occasion.
 27. He lives outside the South East Gate.

22. 各 is often, as here, best translated by merely putting the following substantive into the plural.

EXERCISE 23.

VOCABULARY.

派 *p'ai⁴*, to send officially.

員 *yüan²*, an official.

辦 *pan⁴*, to transact, deal with.

到 *tao⁴*, to arrive.

新 *hsin¹*, new.

任 *jên⁴*, a burden, an official post.

赴 *fu⁴*, to go to.

該 *kai¹*, to owe, ought.

稟 *ping³*, to petition.

照 *chao⁴*, to reflect light; according to.

飭 *ch'ih⁴*, to order.

核 *ho²*, to examine, to consider.

委 *wei³*, to depute; to employ on public duty.

領 *ling³*, to receive; to lead.

拏 *na²*, to take, to seize.

匪 *fei²*, not; evil-doers, brigands.

稟命而行。年在其各赴新任。其各赴新任。仁⁷以爲己任。新⁶派各員未能到任。其⁵時新關尙未開辦。不行不到、事不作不成。理、業已明論於前。往查辦。此³事如何辦。事。兩¹國各派大員會議近。派²員多帶兵勇前。路⁴

凡¹⁰該⁹業⁸經令
事員去令
必去令

TRANSLATION.

1. The two nations each despatched a high official to consult together about recent matters.
2. He sent an officer to take a large number of soldiers and to proceed [to the place, in order] to inquire into and deal with [the matter].
3. How this affair should be dealt with, has already been discussed and made plain beforehand.
4. If you do not make the journey you will not arrive; if the business be not done, it will not be accomplished.
5. At that time the New Custom-house had not yet been opened for business.
6. The newly appointed officers have not been able to reach their posts.
7. He took benevolence as his own task.
8. He has already ordered them each to proceed to their new post.
9. The said officer died of sickness last year at his post.
10. In all matters one must ask for orders and then act.

2. *ping yung*, soldiers, *vide* note to Ex. 22. 12.

7. *lit.*, taking benevolence, *wei*, he made [it] *chi*, his, *jên*, burden. *i* is frequently found following the word which it governs.

9. 該 is constantly used in referring to persons, places, etc., that have been previously mentioned: *kai yüan*, the said officer. It is also used of persons, etc., that have not been already mentioned: it then means 'concerned'.

向 事 當 之 此 各 查 查。道 辦 各¹¹
 其 官、經 意。事 國 核 前 理。事
 當 並 照 本¹⁵ 有 領 稟 自¹³ 赴 本
 面 派 會 大 不 事 復。應 各 並¹² 應
 告 委 該 大 合 官 惟¹⁴ 委 屬 飭 照
 知。員 領 臣 於 惟¹⁴ 員 親 該 案

11. Each matter ought by rights to be dealt with according to precedent.
 12. At the same time I ordered the said Taotai to proceed to each place in his jurisdiction and make personal investigation.
 13. One ought of course to depute an officer to investigate the matter and report in reply.
 14. But all the Consuls strongly disapprove of this proceeding.
 15. I, the Viceroy, thereupon wrote officially to the said Consul, and at the same time sent a deputy to inform him of the matter personally.

11. 本, naturally, properly; *chao*, according to, *an*, previous cases.

12. 該道. *Tao* for *tao-t'ai*, an official ranking above a Prefect, but below the principal authorities of a Province. For want of a convenient equivalent in English, it is customary to keep the Chinese title and call him a Taotai. I have translated *kai tao* by 'the said Taotai', assuming, in the absence of the context, that he has been mentioned already. But if there has been no previous mention of him, the translation should be 'the Taotai concerned', *i. e.* the Taotai of that part of the country, the Taotai whose duty it is. 屬 is used of a place or person under one's jurisdiction. 親 oneself, in person.

14. *ling shih kuan*, a Consul. *ling* to lead: *ling shih*, a leader or director of affairs. 於, *etc.*; *lit.*, but the Consul of each country with this matter greatly has a feeling not in accord.

15. 本 has here the idea of 'self', 'personal'. In official communications the writer, when speaking of himself, does not use the pronoun 'I', but gives his title with *pên* prefixed to it. Thus a Consul will style himself *pên ling-shih-kuan*. 當, at [that time], *cf.* Ex. 10. 8. 經, sign of the past tense. *chao hui*, to write officially, or (subst.) the despatch thus written. It is the term formally adopted to denote official correspondence between Chinese and European officers. *wei yuan*, to depute an officer, or, as here, an officer deputed, a deputy. 向, *etc.*, to tell [it] to him, *tang mien*, face to face.

來領。發辦稟會餘兩害首應¹⁶
 秋銀、理皆匪名、員、良要飭
 往。改²⁰該業係查¹⁹前往該領兵派¹⁸該縣
 日員等飭情、該員處丁委賊¹⁷立
 領教。卽縣應如等查一匪行
 春²¹赴數稟所拏千武殺查
 拏

16. One ought to order the Magistrate concerned to proceed at once to search for and arrest the principal brigands.

17. The brigands are killing loyal people.

18. He instructed two officers, one civil and one military, to take with them a thousand and more soldiers and proceed to the place in question, in order to search for and arrest the banditti.

19. I find that the reports made by the said officers are all correct; and one should deal with [the matter] as they suggest. Orders have been given to the Magistrate to issue the money in accordance with the amount [stated]. Let the officers go at once [to his office] and receive it.

20. I shall have the pleasure of listening to you another day, (*lit.*, changing the day I will receive your teaching).

21. It comes in spring and goes in autumn.

16. *hsien* for *chih-hsien*, District Magistrate, a common abbreviation in writing. 立, *statim*, at once. *shou yao*, head and important, = chief, principal.

17. *sha hai*, simply, 'kill'.

18. *p'ai wei*, to despatch and depute, to instruct. 名, *cf.* Ex. 22. 13. 會 has here its meaning of 'a society', and shows that the persons to be arrested belonged to some unlawful association.

19. 查 is very commonly used in commencing a statement. Its meaning is, 'enquiring [into the matter, I find that]'. In such cases 'I find' is a convenient translation for it. 等, sign of plural. 所, *etc.*; those things which the said officers report all are true matters: one ought, *pan-li* to deal [with the question] *ju ping*, like, (in accordance with), their report. *chi hsing*, at once proceed, *fu*, to go, *ling*, to receive [it].

EXERCISE 24.

VOCABULARY.

防 <i>fang</i> ² , to guard, to guard against.	請 <i>ch'ing</i> ³ , to request.
緊 <i>chin</i> ³ , tight, urgent, important.	部 <i>pu</i> ⁴ , a class, an office or department.
回 <i>hui</i> ² , to go back, to send back.	且 <i>ch'ieh</i> ³ , moreover, also.
被 <i>pei</i> ⁴ , to be the object of, to suffer.	務 <i>wu</i> ⁴ , business; must.
藥 <i>yao</i> ⁴ , drugs, medicines.	端 <i>tuan</i> ¹ , correct; doctrine.
形 <i>hsing</i> ² , form, shape.	盜 <i>tao</i> ⁴ , robber.
悉 <i>hsi</i> ² , minute, fully.	深 <i>shên</i> ¹ , deep.
着 <i>cho</i> ² , to order.	船 <i>ch'uan</i> ² , a boat, a ship.
	准 <i>chun</i> ³ , to sanction, to grant.

久 其⁵ 等 辦。事、關 緊 海 防。亦 人¹
 未 子 多 令 緊 要。防 不 言
 回 在 時。我⁴ 其 要 最 目² 可 可
 家。外、 緊 自 之 無³ 爲 前 不 畏、

TRANSLATION.

1. Men's words are to be feared; and one cannot but be on one's guard against them.
2. At the present moment the marine defences [of the country] are most extremely important.
3. They ordered him himself to deal with matters which were not of serious importance.
4. I have been anxiously waiting [for you] for a long time.
5. His son is abroad and has not returned home for a long time.

2. *chin yao*, urgent, exceedingly important.

3. 關, to concern, *kuan chin yao*, of urgent concern.

5. 回 is also written 回.

該 議 所 外 當 洋¹⁰ 藥、於 報 回。將⁶
 部 辦 能 情 禁。藥 不 病。復。 被
 知 理。知 形 有 如 小⁷ 拏
 道。 悉。者。欲¹¹ 害 與⁹ 良⁸ 民 之
 着¹⁴ 得 民 前 其 藥 被 人
 照 着¹³ 非¹² 熟 生、自 病 苦 欺 立
 所 照 初 悉 法 防。後 口、必 行
 請、所 學 海 所 求 利 思 放

6. He immediately released the men who had been seized.
7. If the common people be ill-treated, they are sure to think of revenging themselves (*lit.*, of paying back).
8. Good medicines are bitter [to] the mouth, but beneficial for sickness.
9. Seeking for drugs after one is ill, is not so good as taking care of oneself beforehand.
10. Opium injures the lives of the people: it ought to be forbidden by law.
11. One wishes to get men thoroughly acquainted with conditions of things [in countries] beyond the sea.
12. It is not a thing which a beginner at learning can know well.
13. Let it be dealt with in accordance with what has been proposed.
14. Let [it be] as requested: [let] the Board concerned take note.

6. 被 is generally best translated by simply turning the following verb into the passive voice. *fang hui*, to release and let go home. *hsing*; *vide* Ex. 25. 4 Note.

9. This is a favourite way of instituting a comparison in Chinese. The general sense is plain, but it is difficult to bring the meaning exactly out of the words.

與, with, comparing with, 其, *the*: comparing [precautions] with the taking of drugs, [drugs] are not so good as precautions.

10. *yang yao*, the foreign drug, *sc.* opium. *fa so*, what the law, *tang*, ought.

11. *shu hsi*, well versed in, well acquainted with. *ch'ing-hsing*, forms of affairs, conditions of things, circumstances. *chê*, those who are.

13. 着, I order; but it is well rendered by the 'let' of the Imperative Mood. *chao*, in accordance with, *so*, that which, *i*, they have proposed.

14. 部; there are six great government departments at Peking, corresponding with our Treasury, War Office, etc.. They are known as the Six Boards (*pu*). *chih tao*, know, be aware of it, take note.

帶火藥數斤。務之。遠。皆可。爲萬國所同惡。端之害、害及人心。且水火盜賊、害止及身。任。異¹⁷端直如盜賊水火。形最爲熟悉、應請卽飭赴該員久任九江、於洋務情由¹⁵刑部行文地方官。且¹⁶

15. The Board of Punishment sent a despatch to the territorial authorities.
16. Moreover, the said officer, having long held office at [the Treaty Port of] Kiukiang, is very well acquainted with the conditions of foreign affairs. One ought [therefore] to request that he be ordered immediately to proceed to his post.
17. Strange doctrines are just like robbers and brigands or fire and water. Moreover, in the case of fire and water, of robbers and brigands, the injury only affects (reaches to) the body; but in the case of the injury done by strange doctrines, the injury affects men's hearts.
18. Pirates are detested by all countries alike: any country can capture and punish them.
19. This man's learning is profound.
20. Those sailors who are well acquainted with the sea (*lit.*, with the water's form) and are thoroughly experienced in nautical matters.
21. Merchant vessels when going to sea are permitted to carry a few pounds of gunpowder.

15. 由; *vide* Ex. 22. 8.

18. *wan-kuo*, nations in general, all nations. *lit.*, pirates are that which all nations alike hate: never mind what country, all can, etc..

矣。深 且 善 意 其²³ 防。難 賊 家²²

22. Thieves [among one's own] household are hard to guard against.

23. His idea is excellent and profound.

EXERCISE 25.

VOCABULARY.

奉 *feng*⁴, to receive from a superior. 認 *jèn*, to recognize, to acknowledge.

再 *tsai*⁴, again, then.

真 *chên*¹, true, real.

俟 *ssü*⁴, to wait.

計 *chi*⁴, to calculate, to plan.

滿 *man*³, full.

個 *ko*⁴, a numerative, (see notes).

底 *ti*³, bottom.

隻 *chih*¹, numerative of ships.

期 *ch'i*², period, date; to expect.

件 *chien*⁴, a numerative.

記 *chi*⁴, to remember, to record.

據 *chiü*⁴, to grasp; proof; according to.

開 准 奉 核。悉 將 人。奉 教² 治 天 天¹
工。再 部 行 前 教 師 天 命 子
行 核 俟⁴ 復 案 再³ 之 同 下。平 奉

TRANSLATION.

1. The Emperor having received the commands of heaven tranquillizes and rules the empire.
2. The missionaries together with the converts.
3. To take the former case again, and proceed to examine it thoroughly once more.
4. [We propose] to wait till we have been favoured with the Board's approval [of our scheme], and then to set to work.

2. *chiao shih*, the teachers of the doctrine; *fêng chiao*, [those who] receive the doctrine.

4. *ho chun*, to consider and approve, approve after due consideration. 行 *etc.*; then to *proceed* to begin the work: but *hsing* may often be omitted in translating.

計十七隻。個月岸兵州認事七月底五月其⁵
 十七隻。月自殺縣罪存月期底聽⁵
 其進通賊務必此¹¹於記再定此⁵
 口之商以不計真言心。改開言⁵
 洋至今數。辦實。該¹⁰新辦滿⁵
 船有該¹⁴各¹²犯當⁹六⁸俟⁷
 共四口我¹³該經此年⁶年⁶聞⁶

5. When he heard these words he immediately became contented.
6. I have heard that the end of the fifth month has been fixed on as the date for commencing business.
7. Wait till the time is up, at the end of the year, and then renew them.
8. In the sixth year and the seventh month; but on what day, I do not remember.
9. You ought to keep this matter in your mind.
10. The said criminal has already confessed his guilt.
11. These words are true.
12. Each Sub-prefect and Magistrate concerned positively must deal with the matter in earnest.
13. Our soldiers killed an unknown number of rebels.
14. It is now four months since the port in question was opened to international trade. The number of foreign vessels that have entered the port amounts in all to seventeen.

5. the two words *man-i* are used together as an adjective, 'contented'.

8. The sixth year, *i. e.* of the Emperor's reign. *jih ch'i*, the date of the day.

9. *ts'un chi*, store up and remember.

12. *wu* must, *pi* must; *wu pi*, positively must. *jên chên*, recognizing the truth, in earnest.

13. *tsei* is often used where we should say 'rebels'. *lit.*, our soldiers killed rebels, one did not calculate the number.

14. *lit.* [at] the said port from [the beginning of] international trade till now, up to the present there are four months.

報 自 要 若¹⁷ 少 件 此¹⁶ 一 個、上¹⁵
 查 應 事 有 見。亦 等 千。下 人
 辦。稟 件、緊 甚 案 人 一

15. The superior is one, the inferiors a thousand.

16. Cases of this class are also very seldom met with.

17. If there be affairs of urgent importance, they should of course be reported, [so that they may] be enquired into and dealt with.

個, (often written 箇); *ko* is a numerative. What this means one can show more easily by examples than by definition.

In English, when we are speaking without reference to definite quantities or numbers, we can say *horses, knives, bread, sealing wax*; but, on the other hand, when we refer to definite quantities or amounts, though we may say *a horse, two knives*, we cannot say *a bread, two sealing waxes*, but we must use some such expression as *a piece*, or *a slice*, or *a loaf of bread*, *a piece*, or *a stick of sealing wax*.

The Chinese, in their colloquial language, when speaking indefinitely, say *horses, knives, bread, sealing wax*, just as we do; but when they come to speak with reference to definite amounts, not only must they say *a piece of bread*, of *sealing wax*, etc., but they are also obliged to say *a piece horse*, *two pieces knives*, etc..

The word thus inserted before a substantive is called by grammarians a numerative.

Some substantives have special numeratives of their own. Thus, *chih*, (the last word in this example), is the special numerative of *boats, birds, etc.*. While *ko* is used before all substantives which have no special numerative, and to some extent instead of the special numerative when there is one. Thus, for *a boat* one may say either *i chih ch'uan*, or, less elegantly, *i ko ch'uan*. It should be noted that, in expressions like *a pound of meat*, *an acre of land*, *pound* and *acre* act as numeratives.

The use of numeratives before substantives, under the circumstances described, is universal in the Chinese spoken language. And, amid the multitude of words and paucity of sounds, the employment of a special numerative assists the listener to understand what the speaker is talking about. But in the written language numeratives before substantives are exceedingly rare. They are, however, occasionally found. They are especially employed, as in this sentence, before the word *months*. This is doubtless because the names of the months are the same as their numbers, e.g., *liu yüeh* is the recognized name of the sixth month; and therefore, when a writer means *six months*, he puts *liu ko yüeh*.

There are two more uses of the numerative which should be noticed: (1) it can be placed immediately after the substantive, e.g. *ch'uan chih*, which means *ships in general*: (2) it can be used without a substantive, as *chih* is in this example. Both these uses are common in the written language as well as in the spoken.

共計, one reckons altogether at, = amount in all to.

16. 件, numerative of *an*, cases at law, of *shih*, business, etc..

定、應²²出 十 所 該 據 立 甚 往 據¹⁸
 再 俟 力。 分 出 縣 實 將 少。 來 該
 行 會 之 盜 任 稟 良 船 縣
 辦 面 一、 案、 事 明 民 隻、 稟、
 理。 後、 實 不 一 核 被 飭 是 上
 彼 認 屬 及 年、 殺 地 年 海
 此 命。 異 從 核 情 方 失 一
 議 常 前 計 查²⁰ 形、 官、 事 口

18. According to the report of the said Magistrate, [among] the vessels coming and going at the port of Shanghai, the accidents have been very few this year.
19. It is my duty to order the local authorities immediately to furnish an accurate report concerning the slaughter which occurred of inoffensive people, in order that action may be taken after due consideration.
20. I find that the Magistrate in question has held his post for a year, and, having calculated the cases of robbery which have occurred, that they do not amount to one tenth of what they were before. This is really [a display of] extraordinary energy.
21. In all matters recognize the decrees [of Heaven].
22. We ought to wait till after we have met, and have consulted together and settled [the matter], and then [we can] proceed to take action.

18. 據, to grasp, to have in hand, to have received. 'According to' is often a convenient equivalent for it. 一口, the one port; but there is no stress on the one.

19. 立將, etc., lit., immediately to take, *ch'ing hsing*, the circumstances of, *liang min*, inoffensive people, *pei sha*, being slaughtered, [and] *chü shih*, grasping, i. e., according to, the truth, *ping ming*, report [them and make them] plain, *ho pan*, [in order that one may] consider [them and] deal [with the case].

20. *ch'a*; vide note to Ex. 23. 19. *jên shih*, to be in charge of affairs. *ho chi*, to examine and calculate, to reckon up, *so ch'u an*, the robbery cases which have come out, *pu chi*, they do not come to, *ts'ung ch'ien*, [of] former [cases], *shih fên chih i*, in ten parts one, = one tenth. *shih shu*, truly [it] is, *i-ch'ang* different from usual, extraordinary, *ch'u li*, putting forth of strength, energy.

EXERCISE 26.

VOCABULARY.

曉 <i>hsiao</i> ³ , dawn, bright; to know.	公 <i>kung</i> ¹ , public; just.
諭 <i>yü</i> ⁴ , to command, to notify.	給 <i>chi</i> ³ , to give, to hand to.
嚴 <i>yen</i> ² , strict, severe.	每 <i>mei</i> ³ , every.
結 <i>chieh</i> ² , to tie a knot, to conclude.	完 <i>wan</i> ² , to finish; to pay.
交 <i>chiao</i> ¹ , to join; to hand to.	稅 <i>shui</i> ⁴ , customs duty.
管 <i>kuan</i> ³ , a tube; to control, to take charge of.	半 <i>pan</i> ⁴ , half.
接 <i>chieh</i> ¹ , to receive, to take over.	收 <i>shou</i> ¹ , to receive.
	細 <i>hsi</i> ⁴ , fine (not coarse), small.

結	有	行	結	省	上	語	生	禁	出 ¹
交。	何	辦	之	大	諭	言。	通		示
	法	結。	教	員	嚴		曉	當 ²	曉
	與	我 ⁴	案	將	令	今 ³	外	使	諭
	其	即	未	各	奉	國	學	嚴	

TRANSLATION.

1. To issue a proclamation distinctly notifying the strict prohibition of....
2. One ought to make the students thoroughly acquainted with the spoken languages of foreign countries.
3. There has now been received an Imperial Decree, strictly ordering the high authorities of each Province at once to settle all out-standing missionary cases.
4. What means have I to become one of his friends?

1. 曉, clearly, distinctly.

2. *hsüeh shêng*, learners, students. *t'ung*, thoroughly, *hsiao*, know.

3. *shang yü*, a Decree of the Emperor. *wei chieh chih*, that have not been concluded. *pan chieh*, deal with and conclude, settle.

4. *chiao*, to join, unite; *chieh chiao*, form an union, *yü ch'i*, with him.

地 須 文 應 文 理 有 辦 經⁷ 出。 若⁵
 必 報 爲 由 件。 公 萬 者 管 有
 完 關 據。 該 務、 國 尚 之 此⁶ 罪
 半 完 管 每¹⁰ 應 公 未 人 歸 犯
 稅。 稅。 各¹¹ 之 有 先 法 來 早 何 在
 貨 官 商 面 一 到。 已 官 內、
 貨¹² 入 發 船 商、 書。 回 管 卽
 入 口 給 出 後 西⁸ 國、 理。 應
 內 必 公 洋、 以 辦⁹ 人 接 交

5. If there be any criminals therein, they should immediately be delivered up.
6. What officer ought to see to this?
7. The man in charge went home long ago to his own country, and his successor has not yet arrived.
8. Europeans have a book [called] International Law.
9. When transacting official business, one ought first to discuss the matter at a personal interview, and afterwards to deal with it in writing.
10. Whenever a merchant vessel goes to sea, the officer in charge [of such matters] ought to issue to it an official document as a certificate.
11. All goods, when imported, must be reported to the custom-house and pay duty.
12. Goods when sent into the interior must pay a half duty.

5. *tsui fan*, men who have committed a crime.

6. *lit.*, this belongs to what officer, *kuan-li*, to take charge of and regulate.

7. 經, to transact, to manage: *ching-kuan-chih-jên*, the manager, superintendent. *chieh-pan chê*, he who takes over charge, a successor.

8. International Law, *lit.*, the public law of all nations.

9. *ying*, etc.; one ought first to consult face to face, afterwards to use documents; *chien*, numerative of *wên*, documents.

10. *mei yu*, every [time that] there is, = whenever. *ying yu*, there ought by the, *kai kuan chih kuan*, officer who ought to control, = officer in charge. *fa chi*, to send and give, to issue. *wei chü*, to be a proof.

之。收有入微、能任所有兩。未完此¹³
 立¹⁹收者無作教之、可細接公各¹⁵結。案今
 法之、惡犯先、及。到¹⁷其¹⁶案離每¹⁴半年
 不不可罪細察當¹⁸其數情、給件任時月年
 可收之事、其於當其數情、給件任時月年
 嚴者去當人收細未新將銀五並

13. This case has now gone on for half a year and more, and yet it is still unfinished.
14. Every month he receives five ounces of silver.
15. Every officer, at the time of going away from his post, ought to hand over all the official documents and records to the new occupant.
16. The remaining matters, one has not been able to learn minutely.
17. After all, their number is [so] very small, [that] we need not discuss them.
18. Before accepting a man as a convert, [the missionary] ought to examine minutely whether he has done any thing wicked or has committed any crime; those who ought to be admitted, he should admit, and those whom he cannot [rightly] admit, he should reject.
19. When enacting laws one can not but be severe.

13. *yu yü*, and more. 並 strengthens the negative.

15. *so yü*, *lit.*, which there are, = 'the', or 'all the', agreeing with *kung wên*, etc.. *chiao chi*, deliver to, *hsin jên*, the new [occupant of the] post, *chieh shou*, [who will] receive [them].

17. *tao ti*, to come to the bottom, after all. *lun chi*, make one's discussion reach to them.

18. 於... 先, before. *shou jên ju chiao*, receiving a man into his flock.

有無, has or has not, 事, matters of, etc.. 收之, admit them.

百。半 到 年²¹ 子。結 草 寸 秋 中²⁰

20. In mid-autumn the tiny (inch-high) herbs form (or, ripen) their seeds.

21. His age has reached fifty.

EXERCISE 27.

VOCABULARY.

舊 *chiu⁴*, old.

因 *yin¹*, cause; because.

原 *yüan²*, origin.

布 *pu⁴*, cotton cloth; to spread.

稱 *ch'êng¹*, to say, to state.

便 *pien⁴*, convenient; then.

客 *k'o⁴*, a guest, a stranger, a traveller.

和 *ho²*, harmony.

除 *ch'u²*, to take away, to subtract.

做 *tso⁴*, to do, to make.

洋 工。 冷 因 辦 不 因。 凡² 不 當¹
 布。 難 天 理。 可 事 念 念
 原⁵ 以 時 照 因³ 必 舊 舊
 色 行 嚴 乃⁴ 舊 何 有 惡。 好、

TRANSLATION.

1. One ought to think of old kindnesses and not to think of old wickednesses (old injuries).
2. Every matter must have its cause.
3. Why cannot one deal with it according to the old [plan]?
4. However, on account of the severity of the weather, it was difficult to proceed with the work.
5. Unbleached foreign cottons.

3. *yin ho*, on account of what?

4. *t'ien shih*, weather, *yen lêng*, severely cold. *nan i*, difficult to, — a peculiar use of *i*: it is quite common, but it is not easy to explain in accordance with the ordinary meanings of *i*.

5. *yüan sê*, of their original colour, unbleached.

會。今。一。事。萬。兩¹²。稱。接。赴。教。土⁶
 海。年。口。無。事。國。便。客。縣。布。人
 來。不。一。興。業。此¹¹。客¹⁰。稟。滿。喜
 客。計。可。成。此¹⁴。失。事。商。來。有⁹。用
 甚。外。其。害。和。間。人。往。事。該⁸。土
 少。餘。除¹⁵。不。家¹³。便。莫。不。原。布。
 百¹⁶。各。上。除。家¹³。便。莫。不。原。天⁷
 川。處。海。諸。和。知。不。便。告。主

6. The people of a district like to use the cloth of the district.
7. The Roman Catholic Religion has spread throughout the Empire.
8. The said plaintiff went to the Magistrate's [office] and presented a petition, stating that....
9. He is engaged, and it is not convenient for him to receive visitors.
10. Travelling merchants, who come and go, all declare that [the system] is convenient.
11. As to this matter, ask people, then you will know.
12. A rupture has already occurred between the two countries.
13. When a family [enjoys] harmony, every thing prospers.
14. If this [cause of] injury be not done away with, of all matters not one can succeed.
15. Leaving out the port of Shanghai, [which is] not counted, [one finds that from] the remaining places the travellers, [who have] come this year, are very few.
16. The numerous streams meet in the sea.

7. The Religion of the Lord of Heaven, — the name adopted in China for Roman Catholicism. *pu man*, to spread so as to fill.

8. *kao* means 'to lay a charge', or 'bring a suit against one'; so, *yüan kao*, a plaintiff, *pei kao* (*pei* to suffer) a defendant.

12. *shih ho*, to lose harmony, to go to war with each other.

15. 除...外. Observe this use of *ch'u* and *wai*, *ch'u* coming at the beginning and *wai* at the end of the clause, and the two together meaning 'with the exception of'.

人。六²⁷既死²⁷目分²⁷合意。去。求。貧、世、黃¹⁷
 爾³⁰個字。不能復生。藥²⁴治不²⁶死病。有²²路莫坐船。生²¹不帶來、難²⁰事細心。禮義常在。今世苦。犬食肉、白犬當罪。
 做爾事、滿²⁹心滿意做好錢防。賊²⁵同²³心不帶。君¹⁹子雖前¹⁸

17. The yellow dog eats the meat, the white dog bears the blame.

18. In a former life he did not cultivate [his character], [therefore in his] present life [he has] hardships.

19. Though a superior man may be poor, his propriety and uprightness always remain.

20. In difficult matters seek carefully for the right.

21. At birth one brings nothing with one; at death one takes nothing away.

22. If there be a road, do not go in a boat.

23. Of the same mind and united in their ideas.

24. Drugs will cure diseases which are not mortal.

25. A thief's eyes are exceptionally accurate.

26. The mean man is very difficult to guard against.

27. When one has died, one cannot live again.

28. One cash has six characters [on it].

29. Be a good man with all your heart and all your mind.

30. You do your business, and I will do mine.

20. *hsi hsin*, with minute mind, attentively, carefully.

25. *fên wai*, cf. Note to Ex. 18.25.

28. *ch'ien*, the copper coins of China, usually known as 'cash'; *wên* is here used as the numerative of 'cash'.

29. 做; this character is merely a vulgar form of 作 *tso*, to make.

EXERCISE 28.

VOCABULARY.

尊 *tsun*¹, to honour.總 *tsung*³, total, general.加 *chia*¹, to add, to apply.盡 *chin*⁴, to exhaust, to finish;傷 *shang*¹, to wound, to hurt.

entirely.

章 *chang*¹, a document; a chapter; a regulation.

復	理。	總 ⁶	和。	加	傷	稅。	信	其	是 ¹
加		要		害、	人。		來、	人。	謂
新。	舊 ⁷	小	自 ⁵	以	不 ⁴	不 ³	法	此 ²	尊
	章	心	第	傷	可	得	國	貨	其
	章	照	五	天	亂	以	將	近	道
	之	章	章	地	殺	利	加	有	非
	外	辦	起。	之		口	重		尊
	又								

TRANSLATION.

1. This [is] called honouring the doctrine, not honouring the man.
2. As to these goods, recently news has come that France is going to impose a heavy duty [on them].
3. One must not hurt people with a sharp tongue.
4. One may not impair the harmony of heaven and earth by indiscriminate slaughter and the infliction of injury.
5. Beginning from the fifth chapter.
6. In all cases one must be careful to act in accordance with the regulations.
7. Besides the old regulations, they are also adding new ones as well.

2. 將, sign of the future.

3. 毋 也, one must not. 以, with.

4. 也, one may not indiscriminately kill and inflict injury, 也 shang, whereby one hurts, etc.,

凡¹⁸怨。死。不。聖。若。內。子¹¹書¹⁰應⁹總⁸
 事。世¹⁷義¹⁶細。教。無。盡。欲。不。派。共
 要。人。不。講。所。書。其。報。盡。大。計
 存。結。可。最。心。親。言、員。有
 良。交。背、修¹⁵尊。天¹³恩。總。三
 心。須。貧。身。者。地。盡¹²於。不。管。百
 黃。不。以。明¹⁴親。書。萬。盡。稅。萬
 金。可。俟。人。師、莫。當。務。兩。

8. Altogether it amounts to (*lit.* one calculates that there are) three million taels.
9. [The government] ought to appoint an officer of high rank to take general (*or*, supreme) control of customs matters.
10. Books do not exhaust words; words do not exhaust ideas.
11. If a son wishes to repay a ten thousandth part of his parents' kindness, he ought, inwardly, to exhaust his mind (*i. e.* use his utmost mental efforts).
12. If one gives entire credence to books, one had better not have any books.
13. Heaven, earth, the sovereign, parents, teachers, are what the sacred (*i. e.* the Confucian) religion honours most.
14. To an intelligent man one need not explain things minutely.
15. Prepare yourself in order to await death.
16. One may not turn one's back upon righteousness, one may not murmur at poverty.
17. Men of [this] world, [if they are] to form friendships, require gold.
18. In all matters it is important to preserve a good conscience.

8. *tsung kung*, all together.

11. *yü wan i*, in ten thousand [parts] one [part].

13. 所者, that which, *vide* Note to Ex. 7. 17.

14. *pu yung*, one requires not, one need not.

17. 交, *chiao*, intercourse, friendship.

田 不 以 新。 心 老、 地 地 有 君¹⁹
 土 滿 養 向 學 多 多 道。 子
 以 百。 家。 田²³ 道、 到 山。 水、 愛
 便 求²⁵ 人²⁴ 地 改 老。 西 東²⁰ 財
 安 身。 給 生 耕 自 回²² 到 之 之 取
 身。 給 生 耕 自 回²² 到 之 之 之

19. If the superior man loves wealth, he acquires it in proper ways.
 20. In the region of the South-east there is much water; in the region of the North-west there are many mountains.
 21. Work till old age, study till old age.
 22. Turn your mind back towards right principles, change your errors, and make yourself new (reform yourself).
 23. Let your lands be deeply tilled, in order that you may nourish your family.
 24. A man's life does not fill up a hundred [years].
 25. I beg [you] to give me a plot of land, that I may find rest.

19. *ch'ü chih yü tao*, in getting it he has the [proper] path.

22. Notice 自, as is often the case, preceding the verb which governs it.

25. *i pien*, so as to be convenient for; so as to enable one; so that one may. *an shên*, rest one's body, repose oneself.

EXERCISE 29.

VOCABULARY.

違 <i>wei</i> ¹ , to disobey.	slender; a section, a clause
昔 <i>hsi</i> ¹ , former, formerly.	按 <i>an</i> ⁴ , to press down; according to.
遵 <i>tsun</i> ¹ , to follow, to obey.	保 <i>pao</i> ³ , to protect, to guarantee.
守 <i>shou</i> ³ , to keep; to guard.	護 <i>hu</i> ⁴ , to help, to protect.
約 <i>yo</i> ¹ , or, <i>yüeh</i> ¹ , to bind; an agreement.	例 <i>li</i> ⁴ , a law, a rule.
條 <i>t'iao</i> ² , anything long and	錯 <i>ts'o</i> ⁴ , to err, be wrong.

我⁸事保傳十分。遵守。有之彼¹
 等歸護。教、二守。或過。國
 性領須條。所⁵既³違、認
 命事發⁷必定爾⁴經今昔²有
 亦官給按中⁶之等各定則時違
 恐經護照國和約、莫此背
 難管。照條既約有守亦不遵理公
 保。一約准有本當遵間法

TRANSLATION.

1. That country acknowledged that it had [committed] the offence of violating international law.
2. In former times occasionally there were perhaps [cases of] offending against this principle; now however all obey it.
3. A treaty having been concluded, one ought also to keep it.
4. Do you all mind your own duty!
5. The treaty concluded contains twelve articles.
6. China having sanctioned the preaching of [the Christian] religion, she must protect [missionaries and converts] in accordance with the treaty.
7. The Consul has charge of the business of issuing passports.
8. I fear that our lives, also, cannot be guaranteed.

1. *wei-pei*, offend against and turn the back on, *kung fa* public law; *kuo* transgression, offence.

2. 間, at intervals, occasionally. — occasionally there were perhaps [those who] offended.

3. *chi ching*; *chi*, since, *ching*, one has, *ting*, made, *yüeh*, an agreement.

4. 分, *fen*⁴, lot, duty.

5. *ho yüeh*, a treaty of peace. Another term for a treaty is 條約, because a treaty is drawn up in *t'iao*, articles.

6. *an chao*, according to.

7. *hu chao*, a protecting certificate, a passport. *chao*, is much used for certificates and such documents. *kuei*, belongs to, *ling shih kuan*, the consul, *ching kuan*, to manage and take charge of.

8. 難, difficult; frequently, as here, by meiosis for 'impossible'.

肯認錯、卽此是好人。
 分。萬²⁰事總要錢。做²¹家錯
 用重刑。兄¹⁹弟和而
 利必興、有害必除。不¹⁸輕
 如人意。罪¹⁶上加罪。豈¹⁵能
 衣¹⁴欲新人欲舊。豈¹⁵能
 戶。發¹³財受窮總由天。守
 好子。牛¹²能耕田、犬能
 所命、人不能違。嚴¹¹父
 國定例力加保護。天¹⁰
 使⁹臣之身尊而不可犯、各

9. The person of an ambassador is of [great] dignity and must not be violated. All countries make laws strongly protecting him.
10. What heaven commands, men cannot oppose.
11. A strict father produces good children.
12. The ox can plough the fields, the dog can guard the door.
13. The acquiring of wealth and the suffering of poverty come entirely from heaven.
14. Clothes, one wants new; men (friends, acquaintances), one wants old.
15. How can [one act] entirely according to [other] men's ideas? (One cannot do exactly what other people would like).
16. To add crime to crime.
17. If there be profit [in it], one must put it into practice; if there be harm, one must do away with it.
18. Do not lightly (without good reason) use severe punishments.
19. If brothers agree together, the house (*i. e.*, the patrimony) will not be divided.
20. In every thing there is an universal need of money.
21. After committing a fault, to be willing to acknowledge one's fault, this then is a good man.

9. *shih ch'ên*, a Minister employed [by the Emperor], *i. e.*, an envoy to a foreign state, whether an Ambassador or one of lower rank. 力加; *li chia*, strongly applying, *pao hu*, protection, = strongly protecting.

10. 之, *vide* Note to Ex. 7. 15.

25. 異端, *cf.* Ex. 24. 17.

1. *pan fa*, the method of transacting, *so*, which, *ni* [they have] proposed. *k'o fou*, can [or] not = will do or not.

相樂心。曰、如⁶館。外之擬⁴師以昔²
 安也。否、此、國例、請設識人
 父⁷我則按⁵語於按立時言
 民⁸母四動兵言上海照同務。必
 教俱十心不文海同文館。念
 俱存、不否、動。字又文館。在³京
 各一動子學設館京報

2. Men of former times [used to] say that one must read the Peking Gazette in order to be acquainted with the affairs of the day.
3. There has been established at the capital a College of United Literatures.
4. We beg to recommend that, in accordance with the precedent of the T'ung Wên Kuan, a school for the spoken and written languages of foreign countries should also be established at Shanghai.
5. Not to make any hostile movement.
6. "[In such a case] as this, would your mind be disturbed or not?" The Master said, "No. When I became forty years old, my mind was not [liable to be] disturbed."
7. That both one's parents should be alive, is one joy.
8. The common people and the converts were all on friendly terms.

2. *ching pao*, *lit.* metropolitan reports, or information. This is the official gazette, published daily at Peking, and consisting of (1) the Court Circular, (2) the Decrees of the Emperor, (3) Reports to him by officials, (commonly called Memorials).

3. *ching shih*, a capital city or metropolis. *T'ung wên kuan*; there is a college at Peking known by this name, where Chinese are taught foreign languages, while receiving a Chinese education as well.

4. We beg to recommend; *lit.*, we propose to request.

5. One meaning of 兵 is 'weapon'; and the literal translation of *an ping* is 'press down one's weapon'. It is here used metaphorically for keeping one's troops from advancing or attacking.

6. *tung hsin*; *tung*, to move, or, to be disturbed, *hsin*, as to one's mind, or, in one's mind.

8. *chiao*, [the people of the Christian] doctrine, converts. *chü ko*, all and each, one and all, *hsiang*, towards each other, *an*, are at peace.

相爾時、寸¹⁸名。動。備¹³定請¹¹等泰⁹
 連等聽天。草俱事¹⁷遵¹⁵文擬。飭戶生在泰西各國俱無此例。
 不宜分。父²⁰無。雖議守天命。風¹⁴其¹²詳不可得聞。據情
 離、曰、守¹⁹定不見上¹⁶京求不
 不如死之後安命、舉動。爾¹⁰

9. No western nations have this law.
10. You are born in a time of great peace and freedom from trouble.
11. We beg that orders may be given to the Board of Revenue to examine minutely [into the matter], and in accordance with the circumstances to make proposals [for dealing with it].
12. One cannot learn the details.
13. To prepare (*i. e.* to write) a despatch minutely stating.
14. If the wind does not come, the grass does not move.
15. To obey and keep the commands of heaven.
16. To go to the capital to seek for fame.
17. Though the matter has been discussed and settled, one does not see any commencement being made.
18. Not even a blade of grass left.
19. Keep to your own lot (or, own duty), accept your fate, go with the times, and obey heaven.
20. The father said, after that I am dead, you ought not to separate: it is better to unite your strength, and be joined together.

9. *t'ai hsi*, the great west, Europe and America.

11. *hu pu*, the Board of Revenue, *lit.*, of households. *ting ni*; *ting*, to fix upon [a plan] and, *ni*, propose the same [for the Emperor's approval].

12. *pu k'o t'ê*, one cannot obtain that one, *wên*, should hear.

17. *chü tung*, to raise and move, to make a beginning.

19. 分, *cf.* Ex. 29. 4. 安, remain quietly in, 命, what has been ordained for you.

不實矣、放人、心金食不、理²¹
 足心豈之、曰、不當
 也。有能吾、犬服、自
 餘、如、今非乃、食
 而、常、已故對、其
 力、犬老意主犬²²食、力、

21. One ought to support oneself by one's own efforts: one must not sit down and live upon one's gold. One may live upon one's efforts for ever, but living upon gold must have an end.
22. The dog felt himself unjustly treated, and thereupon replied to his master, "I did not let it go intentionally: I have grown old; and cannot [do] as I always [did]: I really have plenty of heart, but my strength is not sufficient."

21. *li*, [in accordance with] right, *tang*, one ought, *tsü shih*, to feed one self upon, *ch'i li*, one's strength.

無已時, *wu i shih*, has no time of ending. *tang yu chin*, must have exhaustion.

22. *ch'üan hsin*, the dog in his mind, *pu fu*, did not submit, *nai*, thereupon, *tui yüeh*, in reply he said, *chu jên*, to his master. 故意, *ku i*, on purpose, intentionally. 吾, *wu*, I, *chin i*, now already, *lao i*, am old indeed, *ch'i neng*, how can I, etc..

EXERCISE 31.

VOCABULARY.

- | | |
|---|---|
| 爭 <i>chêng</i> ¹ , to dispute, to contest. | 厚 <i>hou</i> ⁴ , thick, generous. |
| 極 <i>chi</i> ² , extreme. | 薄 <i>pao</i> ² , thin, mean. |
| 亡 <i>wang</i> ² , to die, to be lost. | 勤 <i>ch'in</i> ² , diligent. |
| 急 <i>chi</i> ² , haste; urgent. | 顧 <i>ku</i> ⁴ , to look at, to regard. |
| 濟 <i>chi</i> ⁴ , to help, to aid. | 臨 <i>lin</i> ² , to approach. |
| 憂 <i>yu</i> ¹ , grief, care. | 禍 <i>huo</i> ⁴ , misfortune. |
| 測 <i>ts'ê</i> ⁴ , to fathom, to estimate. | 反 <i>fan</i> ³ , contrary, to turn back. |

樂、憂 遠¹² 何¹⁰ 亡 爲 當 北 富⁴ 人 彼¹
 憂 道 水 濟 其 財 復 二 到 爭。此
 人 不 難 於 國。亡。治。極 極 相
 之 憂 濟 事。 不 處。聽³ 爭。
 憂。貧。近 急⁹ 不⁸ 鳥⁷ 動。 者
 火。濟¹¹ 病 樂 爲 天⁵ 爭 君²
 樂¹⁴ 人 而 善 食 亂⁶ 動、先 子
 人 君¹³ 之 亡。道 死、極 而 恐 不
 之 子 急。 而 人 必 南 後。與

TRANSLATION.

1. They disputed together.
2. The superior man does not wrangle with people.
3. The listeners strove to be first and were afraid (were unwilling) to be behind.
4. His wealth has reached an extreme point.
5. The heavens move, but the south and north poles do not move.
6. When disorder [comes to] an extreme point, there must be a renewal of order.
7. Birds die for the sake of food, men perish for the sake of wealth.
8. He did not delight in the path of virtue, and so he destroyed his kingdom.
9. [To take] a sudden disease and die.
10. What help is it in the matter?
11. To relieve the necessities of other men.
12. It is difficult with distant water to help (*i. e.* to put out) a fire close at hand.
13. The superior man grieves about truth, he does not grieve about poverty.
14. To rejoice at other men's joys; to grieve at other men's griefs.

1. *Lit.*, This man and that man mutually disputed.

7. *wei*⁴, on account of.

人²⁶顧²⁶須²⁶生²⁶於²⁶子²⁶厚²⁰面¹⁸人²⁶憂。既¹⁵
 之口勤之薄。常於皮之取
 急。不學。計失此盡心天¹⁶非
 顧在大²²於而厚。不事常
 車²⁸身。顧²⁵於富厚、薄足不樂、
 馬前勤。由小於面¹⁹測可須
 臨若²⁷不勤。人彼皮此測。防
 門。肯顧少²⁴常薄。理。不
 顧後。年一²³失君²¹常¹⁷測

15. When one has obtained more than ordinary pleasure, one must be on one's guard against unexpected woe.

16. The affairs of heaven are inscrutable.

17. The minds of ordinary men are not equal to fathoming this principle.

18. The skin of his face is extremely thick, (he is utterly brazen-faced).

19. The skin of his face is thin, (he is bashful).

20. Generous to this man, but mean to that one.

21. The superior man always errs on the side of generosity; the inferior man on the side of meanness.

22. Great wealth comes from diligence.

23. The plans of one's whole life (one's whole livelihood) are in (depend on) diligence.

24. The young must study diligently.

25. To regard the past and neglect the future.

26. To pay attention to the mouth (to food) and not to the body (not to clothing).

27. If you are willing to pay attention to other men's urgent needs.

28. Carriages and horses approach his door, (he is visited by rich people).

23. 計, *chi*, to plan.

24. *shao nien*, vide Ex. 16. 16.

思 己。 害 受 未 出。 口 之 臨 惡 行²⁹
 作 人、 禍。 得 入、 厚。 谷 禍 善
 反。 百³⁴ 反 福、 有³² 禍 不 臨。 福
 姓 害 不³³ 或 善 從 病³¹ 知 報、
 早 自 能 反 者 口 從 地 不³⁰ 行

29. If one practises virtue, happiness is one's recompense; if one does evil, misfortune will come.
 30. If one does not go into a valley, one does not know the earth's thickness.
 31. Disease enters by the mouth, misfortune comes out from the mouth.
 32. There are [cases where] the virtuous have not obtained happiness: perhaps on the contrary they have suffered misfortune.
 33. He could not injure others, but on the contrary injured himself.
 34. The people long ago thought of revolting.

32. *shan ché*, those who are virtuous, the virtuous.

33. *tso fan*, to revolt, to rebel.

EXERCISE 32.

VOCABULARY.

寶 *pao*³, precious, a jewel.

志 *chih*⁴, resolution.

息 *hsi*², to stop; interest on money.

訓 *hsün*⁴, to teach, to instruct.

益 *i*², to increase; to benefit.

算 *suan*⁴, to calculate, to consider.

施 *shih*¹, to give, to bestow; to display.

落 *lao*⁴ (or, *lo*⁴), *to fall, to sink down*.

壽 *shou*⁴, old age; long life.

歲 *sui*⁴, year.

閒 *hsien*², leisure, unoccupied.

擇 *tsê*², to choose, to pick out.

談 *t'an*², to talk, to converse.

且有¹³訓。聞月此⁸志。爾⁵人。之¹出¹
 有益¹³於民。訓¹²子弟。以¹⁴禁非爲。違¹¹父¹⁰母。多⁹每⁹息。日⁷出而作。日⁶落而息。不⁴違其⁶志。爾⁵小生宜立志。不³寶金玉而寶善²之寶。不³寶金玉而寶善²之寶。出¹洋多得寶石。士²爲國

TRANSLATION.

1. He went abroad and obtained many precious stones.
2. The scholar is the jewel of his country.
3. Do not value gold and jade, but value the virtuous man.
4. Those who have resolution (the resolute) can always succeed.
5. You young learners ought to fix your resolution (make up your minds).
6. Not to oppose their determination.
7. To work when the sun comes up: to rest when the sun goes down.
8. These kinds of evil practices have not yet entirely ceased.
9. Every month paying interest at the rate of three per cent.
10. If a man seeks for extensive knowledge, he must study the teachings of antiquity.
11. To disobey the instructions of one's parents.
12. To instruct the young, in order to prevent wrong doing.
13. It has advantage for (it is beneficial to) the people.
14. Not only is it of no benefit, but also it is harmful.

5. 生, here for *hsüeh-shêng*, a learner, student.

9. a *fên* is the tenth of a *ch'ien* (錢), a *ch'ien*, the tenth of an ounce or tael.

san fên is thus three hundredths of a tael, three per cent.

10. *to wên*, to hear much, = much knowledge. *hsüeh yü* study at.

12. *Tzu ti*, lit., sons and younger brothers.

歲²⁷ 其²⁶ 昔²⁵ 之²³ 水²³ 勿²² 善²¹ 學²⁰ 錢¹⁸ 百¹⁷ 無¹⁵
 以 人 人 壽 落 施 好 者 未 算 益
 來 年 壽 多 石 於 施 之 算 天 之
 閒 六 極 出 人 人 貧 有 書
 住 十 長 五 瓜 恩 一 不
 無 七 乃 十 熟 莫 算 必
 事 歲 至 五 自 望 講 讀
 自²⁸ 數 多 上 落 己²¹ 求¹⁸ 有¹⁷ 人¹⁶
 客 百 男 謂 欲 報 天 子 無 有
 樂²⁰ 算 文 無 有

15. Useless books must not be read.
16. Men have a hundred calculations (plans), heaven has one calculation (one plan).
17. [He who] has sons but no money is not accounted poor.
18. Those who study astronomy and mathematics.
19. When you do a kindness do not look for repayment.
20. A man delighting in goodness and fond of giving.
21. What you do not wish [done to] yourself, do not do unto others.
22. When the melon is ripe, it falls of itself.
23. When the water sinks, the stones appear. (Then the truth is known).
24. Above fifty is called old age.
25. [May you have] much happiness, long life, and many sons.
26. Formerly men's lives were extremely long: they reached, indeed, to several hundred years.
27. That man's age is sixty seven years.
28. Ever since last year he has lived in retirement and has had no business.

18. *chiang-ch'iu*, cf. Ex. 18. 9; *t'ien-wên*, astronomy; *suân-hsüeh*, the study of calculation, mathematics.

21. 己, to yourself.

24. *wei chih*, one calls it; it is called.

26. *hsi*, here an adverb, formerly.

28. *k'o sui*, last year.

豈³⁴ 鳥³⁴ 而 擇³³ 擇³² 爲 勿³¹ 人 人 閒²⁹
 能 擇 從 其 日 常 以 免 非。 談
 擇 木、之。 善 開 談。 此 進。 莫
 鳥。 木 者 工。 言 閒³⁰ 論

29. When talking at your leisure do not discuss other men's wrong-doings.
 30. No admittance except on business.
 31. Do not consider these words to be common-place talk.
 32. To choose a day for beginning the work.
 33. Choose the good and follow it.
 34. The bird selects the tree (upon which it settles); how can the tree select the bird?

30. *Lit.*, let unoccupied men avoid entering.

33. *ch'i shan chê*, that which is good. The student should note the combination of *ch'i* and *chê* with one or more words between them.

EXERCISE 33.

VOCABULARY.

- | | |
|--|---|
| 貪 <i>t'an</i> ¹ , to covet, to be greedy of. | 忍 <i>jên</i> ³ , to bear, to endure. |
| 功 <i>kung</i> ¹ , work accomplished,
good services, merit. | 猶 <i>yu</i> ² , still, yet; like. |
| 酒 <i>chiu</i> ³ , spirits, wine. | 勝 <i>shêng</i> ¹ , to sustain; adequate
to; <i>shêng</i> ⁴ , to conquer;
victory. |
| 飲 <i>yin</i> ³ , to drink. | |
| 戒 <i>chieh</i> ⁴ , to refrain from, to
avoid. | 敗 <i>pai</i> ⁴ , defeat, ruin. |
| | 恭 <i>kung</i> ¹ , respectful. |
| 體 <i>t'i</i> ³ , the body, the limbs. | 敬 <i>ching</i> ⁴ , to be reverent or
respectful. |
| 賤 <i>chien</i> ⁴ , mean; cheap. | |
| 別 <i>pieh</i> ² , to separate; different. | |

害大、無以賤害貴。體¹⁴有貴賤、有小大、無以小
 人皆賤之。身¹³體平安。則貴、貧則賤。飲¹²食之人、富¹¹
 酒除色。戒¹⁰食牛犬。不可⁸不飲、不可⁹多飲。色傷生。少⁷飲酒不亂性。成⁵議論多、成功少。酒⁶
 己功。富⁴貴功名皆能有。難得之利。貪³天之功爲。貪¹財者無所不爲。莫²貪

TRANSLATION.

1. Those who covet wealth will do anything.
2. Do not desire profits which are difficult to obtain.
3. To desire that the merit of heaven shall be one's own merit, (to claim credit for what heaven has done).
4. Wealth, honour, rank, can all have accomplishment (all be obtained).
5. Much discussion and little effected.
6. Wine and pleasure injure life.
7. If one drinks but little wine, one will not disorder one's faculties.
8. One cannot but drink, but one should not drink much.
9. Beware of wine and put away (refrain from) pleasure.
10. Abstain from eating cattle and dogs.
11. If rich, one is honoured; if poor, one is held cheap.
12. Drinkers and gluttons, all men despise them.
13. May you enjoy peace and comfort!
14. [Among] the members of the body there are some honourable, some ignoble; there are some small, some great. [One must] not injure the great for the small, nor injure the honourable for the ignoble.

1. *wu*, have not, *so*, that which, *pu wei*, they do not.

4. *kung-ming*, official rank of any kind; *li*., merit, and reputation [coming therefrom].

13. *shen-t'i*, the body, one's person, — may your person have peace and rest.

14. 以, on account of, for the sake of.

敗²⁸ 爲 不 之 猶 急²² 既²¹ 忍 明 體。其¹⁵
 者 勝。仁 事 風 急 聞 別。有 人
 爲 也、猶 也、行 其 無 黑¹⁷ 最
 賊、酒²⁷ 猶 恐 血 善 聲、小²⁰ 別 白 愛
 成 能 水 未 猶 猶 不 不 故。不 體
 者 成 勝 真。水 恐 忍 忍、 能 面。
 爲 事 火。 也。不 食 則 心¹⁹ 分
 王。能 仁²⁵ 及。其 亂 中 別。心¹⁶
 敗 反²⁶ 之 經²⁴ 肉。大 甚 無
 事。敗 勝 目 氣²³ 謀。不 查¹⁸ 形

15. That man is very careful about his respectability.

16. The mind has no bodily form.

17. He cannot distinguish black and white.

18. To ascertain whether there be other reasons or not.

19. They felt quite unable to bear separation.

20. If one cannot endure in small matters, one will ruin great schemes.

21. Having heard its voice, he cannot bear to eat its flesh.

22. Do good with all speed, as if you were afraid of not being in time.

23. Breath is like wind, blood is like water.

24. Things which pass before the eyes, one still fears that they be not true, (how much more so, what one merely hears).

25. Humanity's conquering of inhumanity is like water conquering fire.

26. To turn defeat into victory.

27. Wine can make an affair succeed, and it can ruin an affair.

28. He who fails is a rebel, he who succeeds becomes a king.

15. *t'i-mien*, body and face, respectability.

19. *Lit.*, in their minds they very much did not bear to part.

21. *chi wên*, since he has heard.

22. *chi chi*; the repetition of the word gives it additional force. *pu chi*, not to reach to, not to be in time.

如 恭³³ 有 心 恭³² 敬 在³¹ 而 任。 不²⁹
 從 敬 之。 人 敬 父 家 有 勝
 命。 不 皆 之 母。 孝 禮。 恭³⁰ 其

29. He is not equal to [the duties of] his post.
 30. Respectful and having ceremoniousness (and polite).
 31. At home filial and reverential to one's parents.
 32. The feeling of reverence, all men possess it.
 33. Reverence is not so good as obedience to orders.

EXERCISE 34.

VOCABULARY.

惜 *hsi*¹, to spare, to pity.

筆 *pi*³, a pen, a pencil.

紙 *chih*³, paper.

寫 *hsieh*³, to write.

頭 *t'ou*², the head.

尾 *wei*³, the tail.

神 *shên*², spirits, divine.

畫 *hua*⁴, to draw, to paint.

虎 *hu*³, a tiger.

獸 *shou*⁴, beasts, animals.

禽 *ch'in*², birds.

堅 *chien*¹, firm, strong.

祭 *chi*⁴, to sacrifice to, to offer up.

才 *ts'ai*², talents, ability.

幹 *kan*⁴, to transact; ability.

字 敬³ 盡。 所 與 非² 得 惜 得 惜¹
 紙。 惜 能 筆 言 食。 食 衣、 衣

TRANSLATION.

1. He who is sparing of clothes obtains clothes: he who is sparing of food obtains food.
2. More than tongue or pen can express.
3. Respect and spare written paper.

2. *lit.*, [it is] not that which words or pen can exhaust.

3. *tsü chih*, word paper, paper with writing on it.

君、虎¹⁸皮、此¹⁵鬼龍頭青和⁷寫不⁴
 是爲難字神見至天。約黑惜
 禽野畫筆而首尾。萬⁹共字紙
 獸獸骨。畫遠之。頭¹¹事寫筆
 也。之長。虎¹⁷少。不見尾起三之
 口天¹⁴其尾相頭費。
 無¹⁹取畫¹⁶大爭難。頭⁸能
 父食。虎、過其尾。頭⁸不
 無畫神。敬¹³神¹²從¹⁰有算。白⁵
 上紙上

4. Not to grudge the cost of paper and pens.
5. To write black words on white paper.
6. He can write but cannot calculate.
7. Of the treaty there were written altogether three copies.
8. Above one's head there is the azure sky.
9. In all things the beginning is difficult.
10. From head to tail, (from beginning to end).
11. The head and the tail strove together.
12. [Like] the Dragon Spirit, [of which] one sees the head, but does not see the tail.
13. Reverence spirits and keep aloof from them.
14. Heaven (or, God) is greater than the spirits.
15. This character has how many strokes?
16. When one draws a tiger, one draws the skin, it is hard to (one can not) draw the bones.
17. To take food from a tiger's mouth.
18. The tiger is the chief of wild beasts.
19. To be without father, without a prince, that [is to be] a bird or beast.

9. *ch'i t'ou*, to begin; the beginning.

12. *shên lung*, *lit.*, the spiritual dragon. *ch'i*, its.

13. *kuei shên*, all sorts of spiritual beings. *kuei*, originally, the ghosts of the departed.

15. *pi hua*, strokes of the pen. *to shao*, how many?

勝前。人能幹成。其才幹未必實。
 每³⁰日幹事。有能幹作、無才。
 才小用。何²⁹以識其無才。大²⁸
 生不奉養、死祭無益。大²⁸
 神。祭²⁶不在物而在心。
 其好善之心。祭²⁵虎以爲
 志堅平過於石。人²⁴宜堅
 無難事、人心自不堅。心²³
 爲惡。禽²⁰獸雖不能爲善、亦不能
 禽²¹飛獸走。世²²上

20. Although birds and beasts are unable to do right, they are also unable to do wrong.

21. Birds fly, beasts walk.

22. In the world there are no difficult matters; man's heart itself is not firm.

23. His resolution is more firm and steady than a rock.

24. A man ought to strengthen his love of goodness.

25. To sacrifice to a tiger as a god.

26. [The value of] a sacrifice is not in the thing [offered], but in the feeling.

27. [If, while one's parents are] alive, one does not serve and support them, it is no use to sacrifice to them when they are dead.

28. High talents in a humble post.

29. By what means did you know that he had no talents?

30. To transact business every day.

31. He has [sufficient] ability to work at a thing, but not to complete it.

32. It is not certain that his talents are really superior to those of former men.

24. 好, etc., lit., his virtue-loving feelings.

25. *i wei*, taking it to be, considering it.

27. *fêng*, to serve, *yang*, to nourish, to support.

32. *wei pi*, not certain.

志。忠 自 死³⁵ 到 業 公 刑³⁴ 多 自 詩³³
 臣 是 君 省。已 文 部 福。求 云、

33. The Book of Poetry says, seek for yourself much happiness.
 34. The official despatch of the Board of Punishment has already arrived at the provincial [capital].
 35. To die [for his] sovereign is naturally the faithful Minister's determination.

33. *tzü ch'iu*, seek for yourself.

34. *hsing pu*, cf. Ex. 24. 14. *ych i*, already has.

EXERCISE 35.

VOCABULARY.

誠 *ch'êng*², sincere.

暗 *an*⁴, dark, secret.

裏 *li*³, inside, in.

遲 *ch'ih*², slow; late.

速 *su*², quick.

陽 *yang*², male; the sun; openly.

陰 *yin*¹, female; dark; secret.

根 *kên*¹, root.

雲 *yün*², clouds.

集 *chi*², to assemble.

怕 *p'a*⁴, to fear.

斬 *chan*³, to chop, to behead.

決 *chüeh*², to cut off; to decide; certainly.

說 *shuo*¹, to speak, to say.

話 *hua*⁴, speech, language.

難 法 誠³ 其 必 君² 天 可 之 一¹
 行。有 恐 意。誠 子 地。動 誠 念

TRANSLATION.

1. The sincerity of a single thought (a single sincere thought) can move heaven and earth.
2. The superior man must make his thoughts sincere.
3. It is really to be feared that this law will be hard to put into practice.

1. 念, *nien*, to think, a thought.

根¹⁷ 士¹⁵ 衆 報。 報 查¹¹ 爲¹⁰ 不 暗⁷ 不 黑¹
 深 商 鳥 陰 無 惡 可 裏 做 暗
 不 雲 雲 雪¹³ 報、 陽 無 遲。 須 暗 中
 怕 集。 集。 山 遲 奉 不 防 事。 未
 風。 根 報 陰 報、 欲⁹ 人 能
 集¹⁶ 陰¹⁴ 底 速 違 遲 速 不 同⁶ 視
 衆 雲 有 報、 之 速 則 仁。 在 明。
 公 滿 向 終 人。 自 不 一
 議。 天。 陽 須 有 達。 此⁸ 家 明⁵
 處、 有 陽¹² 時。 事 裏。 人

4. In the darkness he was unable to see distinctly.
5. The man of light does not do deeds of darkness.
6. Together in the same house.
7. In the dark one must guard against man's wickedness.
8. This matter cannot be delayed.
9. If one aims at speed, one is not thorough.
10. The doing of evil is never without its reward: sooner or later the time of course will come.
11. To find out that there are no men who obey in public and disobey in private.
12. Open reward, secret reward, late reward, early reward; in the end there must be a reward.
13. At the foot of a snowy mountain there was a place facing the sun, and all the birds assembled there in flocks.
14. Dark clouds fill the sky.
15. Scholars and merchants assemble [there] in crowds.
16. To assemble every one and have a public discussion.
17. If its root be deep, it does not fear the wind.

6. 裏 is also written 裡.

9. 達, cf. Ex. 13.

頭、失。說²⁸裏不能決。決。又要斬。不真¹⁸
 使人世²⁹少有人。行。不疑、議²³發。斬²¹怕。不金
 常人每實、直²⁷路²⁶何久不照²²草不²⁰火。
 有大以說人說說卜。決。例擬根、分²⁰首衆¹⁹
 話多直話能²⁵卜²⁴斬明從人
 爲必話。草說以立春皆無

18. True gold does not fear the fire.

19. The people were one and all afraid.

20. All shall be beheaded, without any distinction between leaders and followers.

21. If you cut down grass and do not dig out the root, next spring it will shoot again.

22. In accordance with the law to sentence to immediate decapitation.

23. To consult for a long time and not come to a decision.

24. One uses divination in order to determine one's doubts: if one doubts not, why divine.

25. He can talk but cannot act.

26. If one talks on the road, there will be men in the grass, (beware of listeners).

27. The straight-forward man speaks straight-forward words.

28. Those who talk little [say] the truth; if one talks much, one must make mistakes.

29. Men constantly begin by using grand language, and make people continually have great hopes.

19. *chung jên*, of all the people, *wu pu*, there were none who did not, *hai p'a*, fear.

20. 從, *tsung*⁴, a follower, an accessory.

21. *ming ch'un*, next spring, cf. *ming nien*, next year, etc..

22. *ni*, to sentence, *chan*, to decapitation, *li* immediate, *ch'üeh* execution. As to *ni*, vide Ex. 30. 11.

29. *shih jên*, men of the world, *mei*, constantly, *i*, using, *ta hua*, big talk, *wei t'ou*, make a beginning.

君。擇 亦 臣 臣、擇 君 但 不³⁰

30. Not only does the sovereign choose his minister, but the minister also chooses his sovereign.

EXERCISE 36.

VOCABULARY.

林 *lin*², a forest, a wood.

花 *hua*¹, flowers.

紅 *hung*², red.

果 *kuo*³, fruit; really.

步 *pu*⁴, a pace, step; a measure
of five Chinese feet.

讓 *jang*⁴, to yield.

妻 *ch'i*¹, a wife.

賢 *hsien*², good, worthy, excel-
lent.

恥 *ch'ih*³, shame.

羞 *hsiu*¹, shame.

悔 *hui*³, to repent.

愚 *yü*², stupid, clownish.

號 紅 犯、手。雪⁵ 花 人⁴ 香 鳥 如² 單¹
定 帶 起 花 無 無 不 得 魚 木
明。爲 意 今⁶ 大 百 千 在 林。得 不
記、謀 有 片 日 日 多。 水、成
暗 反、匪 如 紅。好、 花³ 如 林。

TRANSLATION.

1. A single tree does not make a wood.
2. Like a fish that gains the water; like a bird that gains the grove.
3. The fragrance of flowers is not in their number.
4. Man has not a thousand days of good fortune, nor are the flowers red for a hundred days.
5. Snow flakes as big as one's hand.
6. There now are evil-doers and criminals, who have conceived

1. *tan*, single.

5. *ta p'ien*, etc., *lit.*, great pieces like the hand.

6. 記, *chi*, to record, to remember, also a mark; 帶, *tai*, a girdle; 號, *hao*, a mark or signal of any kind.

也。恥¹⁹妻¹⁷主。爭。步。前。行。二。六。若。無⁷
 不²⁰惡。賢。誰¹⁶息。治¹⁴。百。步。十。該。花。果。
 怕。衣。夫。無。民。終¹³有。步。爲。人。果。開⁸
 羞。惡。禍。父。男¹⁵者。身。讓。大。竹。里。良。好。花、
 恥。者。少。母、子。道。之。讓。路、不。失。讓¹²北。善。結。好。果。
 未。敬¹⁸誰。無。妻、敬。讓、失。讓¹²北。善。結。好。果。
 足。老。無。妻。家。讓、失。讓¹²北。善。結。好。果。
 與。尊。無。妻。子。無。而。百。人。岸。百。果。
 議。賢。子。無。而。百。人。岸。百。果。

the idea of plotting rebellion: red girdles are their mark, and secret passwords have been established.

7. The flower-less fruit, (the fig).
8. [The tree which] puts forth good flowers, will form good fruit.
9. If the said person really be a good man.
10. 360 *pu* make one *li*.
11. 200 paces from the north shore there is a large wood of bamboos.
12. To let a man go in front of one.
13. Give way all your life, and you will not lose a hundred steps.
14. Let him who rules the people, guide them to respect and deference, and quarrels will cease of themselves.
15. If a man has no wife, the house has no ruler.
16. Who has not father and mother, who has not wife and children?
17. If his wife be a good one, a man has few troubles.
18. Reverence the old and honour the worthy.
19. He who is ashamed of bad clothing and bad food is not fit to discourse with.
20. Not to fear shame and disgrace.

8. 結, *chieh*, to tie in a knot, here, to form.

11. A *pu* is a double pace, viz., the distance covered by one's foot from the moment of lifting it to when it is put down again.

14. *tao*, to guide, is in the third tone.

事。不 謂 愚 愚 之 病 死²⁴ 無 貧²² 其²¹
 惜 之 有 也。 所 皆 而 志。 不 見
 小 愚 賢。 一²⁷ 謂 由 無 足 羞
 費。 人。 聖、 於 悔 悔²³ 羞、 恥
 貪²⁸ 母 今 悔 者。 罪 可 滿
 幹³⁰ 論²⁹ 愛 之 之 心。 改 羞 面
 任 大 財 子、 所 除²⁵ 過。 貧 發
 大 計 物、 有 謂 昔²⁶ 諸 而 紅。

21. He, feeling his disgrace, blushed all over his face.
22. Poverty is not sufficient [cause] for shame: one may be ashamed of being poor and irresolute.
23. To repent of one's sins and reform one's errors.
24. He who dies without regret.
25. The removal of all faults comes entirely from repentance.
26. Those whom formerly one called saints, [are] those whom to day one calls fools.
27. Among the sons of one mother, some are stupid, some are capable.
28. He who is greedy of wealth and property is called a fool.
29. When arranging great schemes, do not be sparing of small expenses.
30. To manage and administer important affairs.

25. *ping*, moral diseases, faults. *yu yü*, arises from.

26. *hsi chih*, of former times, = in former times.

30. *jên*, a verb, — to administer.

EXERCISE 37.

VOCABULARY.

清 *ch'ing*¹, pure, clear.

冰 *ping*¹, ice.

熱 *jê*⁴ (or, *jo*), hot.

靠 *k'ao*⁴, to lean against, to rely on.

災 *tsai*¹, calamity.

旱 *han*⁴, dry; drought.

慎 *shên*⁴, careful.

快 *k'uai*⁴, quick; sharp; cheerful.

慢 *man*⁴, slow.

切 *ch'ieh*⁴, to cut; urgent; all.

屢 *lū*³, repeatedly.

似 *ssü*⁴, like, apparently.

旁 *p'ang*², side.

京。報。之。實。先。富。可。發⁵。體⁴。水。官¹
 災。災。是。熱。靠。靠。冷。熱。冷。清
 言¹³傷。天。福⁹。天。發。如。民
 不。水¹¹所。小⁷熱。火、如³自
 可。由¹²早主。壽。靠⁸富。心。走。安。
 不。旱之。與。火。靠。冰⁶冷。薄。
 慎。路時。水¹⁰禍。勤、山。如。冰。
 也。進早旱災人。大。不。冰。冰²清

TRANSLATION.

1. If the officials be pure, the people naturally will be tranquil.
2. Pure as ice and cold as water.
3. Like walking on thin ice.
4. His body was as hot as fire, his heart as cold as ice.
5. Hot and cold alternately.
6. Do not lean against (trust to) an iceberg.
7. The moderately rich man relies on his diligence, the man of great wealth relies on heaven.
8. The man who is near the fire is warm first.
9. Happiness and length of life, together with misfortune and calamity, truly are controlled by heaven.
10. Calamities [consisting] of floods and droughts.
11. In time of flood or drought, [the magistrate should] report the calamity and damage at an early date.
12. To go to the capital by the land road.
13. In one's words one cannot but be careful.

2. *ping ch'ing*, ice-pure, pure as ice.

5. [At one time] sending forth cold, *i. e.*, being cold, [at one time] hot.

9. 所, *etc.*, things which heaven controls.

能言者。口之事。心慢行。誠恐。屢屢談及此事。若傷人。一。急務。慢道如此。常恐災禍。不快。災不入慎家之門。當官有三事、清慎勤。相²⁷清²⁵似水。似²⁶不。切寶中人命第一。最切最要之。不快不慢。快刀¹⁷雖飛¹⁵。

14. In holding office there are three matters [to be observed], purity, carefulness, diligence.

15. Flying (sudden) calamities do not enter the door of a careful household.

16. Though the sword be sharp, it does not slay the unoffending man.

17. When joyful and glad always fear calamity and misfortune.

18. Not fast and not slow.

19. Be slow to (do not) speak thus!

20. Urgent affairs, very pressing and very important.

21. Among all sorts of precious things human life is the first.

22. He was repeatedly ordered to deal with the matter in earnest.

23. Again and again we have talked of this matter.

24. If they be not careful and go slowly, it is really to be feared that there will constantly be cases of injuring people.

25. Pure like (as) water.

26. [He appeared] like one who could not speak.

27. Like each other, but not the same.

21. 一切, one cut, = the entire lot, all. *ti i*, number one, first, most important.

22. *lù*, repeatedly, *ching*, did, *ch'ih*, order, *ch'i*, him, *ch'ieh shih*, in earnest, *ch'a pan*, to enquire and deal with.

23. *t'an chi*, in talking reached to.

27. *hsiang ssü*, mutually alike, like each other.

鳥 人 不 之 之 在³¹ 不 道 知 似²⁸
 難 難 飲 人 人 旁 和 旁 也 木
 畫 畫 酒 不 無 旁 兄³⁰ 立²⁹ 石
 頭 手、 殺 彼³² 相 人 弟 在 之
 畫 畫³³ 生 國 干 欺 弟 在 無

28. Like the insensibility of (as senseless as) wood or stone.
 29. Standing by the side of the road.
 30. If brothers disagree, others will cheat them.
 31. People not concerned in the matter.
 32. The men of that country do not kill living [creatures], and do not drink wine.
 33. In drawing a man it is difficult to draw the hand; in drawing a bird it is difficult to draw the head.

30. *p'ang jên*, those at the side, outsiders, other men.

31. 干, to concern: *wu hsiang kan*, not concerned with [the affair].

EXERCISE 38.

VOCABULARY.

- | | |
|---|--|
| 皇 <i>huang</i> ² , imperial, emperor. | 借 <i>chieh</i> ⁴ , to borrow, to lend. |
| 帝 <i>tí</i> ⁴ , lord, supreme ruler. | 眼 <i>yen</i> ³ , the eye. |
| 負 <i>fu</i> ⁴ , to carry on the back;
to turn the back on; un-
grateful. | 虛 <i>hsü</i> ¹ , empty; false. |
| | 想 <i>hsiang</i> ³ , to think. |
| 器 <i>ch'i</i> ⁴ , vessels, utensils, imple-
ments. | 抵 <i>tí</i> ³ , to substitute, to make
good; to arrive at. |
| | 兇 <i>hsiung</i> ¹ , savage, cruel. |
| 許 <i>hsü</i> ³ , to allow; excess, very. | 忙 <i>mang</i> ² , hurried, busy. |
| 械 <i>hsieh</i> ⁴ , weapons. | |

防賊器械許其各備。例禁不准人帶此此外。必先利其器。火⁹器。負義。工⁸欲善其事。忘⁷恩。人、負之背上。虎⁶見其老。於速行。背⁵負重物、難。之恩。切民生。必⁴求上帝。高皇帝遠。皇³上念。大¹清國大皇帝。天²

TRANSLATION.

1. The Emperor of China.
2. Heaven is high and the Emperor far off, (I can do as I please).
3. The Emperor thinks earnestly of (is very careful of) the lives of the people.
4. One must pray for God's favour.
5. Carrying on his back a heavy load, he had difficulty in going fast.
6. The tiger, seeing the old man, took him on its back.
7. To forget favours and be ungrateful for kindness.
8. If the artisan wishes to make good his work, he must first sharpen his tools.
9. Fire arms being prohibited by law, no one is allowed to carry them: with this exception, every one has permission to provide himself with weapons for defence against robbers.

1. *ch'ing* is the title which has been adopted by the dynasty now ruling in China and so is frequently employed as a name for China itself. 大, a complimentary epithet, often prefixed to names of countries and sovereigns: it need not be translated. *huang-ti*, or *huang-shang*, (上), Emperor.

4. *shang-ti*, God.
5. *pei fu*, on his back bearing.
6. 其, demonstrative, — the old man in question.
7. 義, goodness, good acts (of which one has been the recipient), kindness to one.
8. *kung*, a workman.
9. *lit.*, fire-arms, by law prohibited, it is not permitted to men to carry; outside of these, robber-repelling instruments and weapons, [I] permit them each to provide.

不¹⁸活¹⁸走¹⁸信¹⁸但¹⁸所¹⁸耳¹³明¹³他¹³事¹⁰。上¹⁰
 許¹⁸時¹⁸獸¹⁸仁¹⁸顧¹⁸未¹⁸聞¹³所¹³人¹³。月¹⁰
 再¹⁸常¹⁸兩¹⁸賢¹⁸眼¹⁸見¹⁸、是¹³借¹³一¹¹有¹⁰
 行¹⁸想¹⁸不¹⁸則¹⁸前¹⁸心¹⁸虛¹³、之¹³若¹²切¹¹土¹⁰
 出¹⁸死¹⁸。相¹⁸國¹⁸不¹⁸所¹⁸眼¹⁸數¹³、要¹²器¹¹民¹⁰
 洋¹⁸。和¹⁸、空¹⁸想¹⁸未¹⁸見¹⁸所¹⁸借¹³物¹¹客¹⁰
 如¹⁹門¹⁹虛¹⁹。日¹⁹想¹⁹是¹⁹給¹⁹銀¹⁹、不¹⁹許¹⁹械¹⁹
 無¹⁹無¹⁹後¹⁹。實¹⁹之¹⁹先¹⁹許¹⁹械¹⁹
 人¹⁹虛¹⁹飛¹⁷世¹⁵息¹⁵。須¹⁵借¹⁵門¹⁵
 保¹⁶、日¹⁶禽¹⁶不¹⁶人¹⁶眼¹⁴說¹⁴與¹⁴情¹⁴

10. Last month fights with weapons occurred between the local people and immigrants.
11. No implements or articles are to be lent to other persons.
12. If one wishes to borrow money, one must first make plain the amount that one would borrow and the interest that one would give.
13. The hearing of the ears is false, the seeing of the eyes is true.
14. What the eye has not seen and the mind has not thought of.
15. Men of the world only look at what is before their eyes (only regard the present); they do not think of the future.
16. If the good and the worthy be not confided in, then the state will be empty and void (will be rotten).
17. There was disagreement between the birds and beasts, and fights took place every day.
18. In the time of (during your) life, constantly think about death.
19. If they have no man to stand surety for them, they will not be allowed to go abroad again.

10. *lit.*, last month there were local people stranger people weapon fighting, *ch'ing-shih*, occurrences. *k'o-min*, strangers, immigrants from other parts of China.

11. *i ch'ieh*, *vide* Note to Ex. 37. 21. *pu hsü*, are not allowed.

17. *lit.*, the flying birds and walking beasts, the two did not mutually agree: they fought not one empty day.

19. *tsai hsing*, again to do: *hsing* is redundant.

忙 日 初²⁶ 福 急²⁴ 兇 惡 一 水²¹ 功²⁰
 不 來 一 之 忙 殺、 異 日。 手 過
 可 發 日 人 作 甘 常。 該²² 行 似
 言。 信 抵 不 事。 心 械²³ 犯 已 足
 辦 省、 用 抵 命。 鬥 兇 非 相
 事、 三 忙。 有²⁵

20. His merits and demerits are apparently sufficient to balance each other.
 21. It is no new thing that junkmen should do acts of violence.
 22. The said criminal was extraordinarily savage and wicked.
 23. They fight with weapons and savagely kill people, and willingly give their lives in exchange.
 24. To transact business in a great hurry.
 25. The prosperous do not require to hurry.
 26. On the first of the month I arrived at the provincial [capital]; for three days past [I have been] despatching letters and transacting business, and have been more busy than I can say.

21. *i fei i jih*, already is not one day.

22. *i ch'ang*, different from the common.

26. *san jih lai*, for the last three days. *hsin*, a private or unofficial letter, not a formal despatch.

EXERCISE 39.

VOCABULARY.

隨 *sui*², to follow; according to.

容 *jung*², to contain, to tolerate,

to allow; easy.

歡 *huan*¹, to rejoice.

節 *chieh*², a knot or joint in

grass; a section; limit; virtue, reputation.

壞 *huai*⁴, to spoil; bad.

產 *ch'an*³, to produce; property;

livelihood.

種 *chung*³, a kind or sort; *chung*⁴ 積 *chi*¹, to accumulate.
 to plant, to till. 危 *wei*¹, danger.
 恒 *hêng*¹, permanent, regular. 化 *hua*⁴, to transform; to in-
 宗 *tsung*¹, ancestral; a clan; a fluence.
 class. 占 *chan*¹, to divine; *chan*⁴, to
 羣 *ch'un*², a flock; a crowd. take by force.

意、冬 人 少。歡⁷ 改 歡⁵ 改、容 各 改¹
 無 夏 財 樂 過、喜 人 盜。 隨 悔
 有 之 產。壞⁸ 知 自 快 性 其 福
 時 異、 人 節、得 樂。最 江⁴ 意。 隨。
 節。 田 彼⁹ 名 則 天 難 山 天³ 容²
 種 國 節、禍 歡 從⁶ 易。 容 易 不 人
 隨 無 謀 敗 喜。 善

TRANSLATION.

1. Reform and repent; and happiness will follow.
2. Allow people each to follow their own idea.
3. Heaven does not tolerate robbery.
4. Rivers and hills are easy to alter, but man's disposition is very hard to change.
5. To rejoice and feel glad.
6. If you follow what is good and reform your faults, you will obtain for yourself the joy of heaven.
7. In your rejoicing recognize the [proper] limit, and then your misfortunes and failures will be few.
8. To damage people's reputations; to plot against people's wealth and property.
9. In that country there is no difference of (no difference between)

4. *jung-i*, easy.

5. *huan-hsi*, to rejoice and *k'uai-lê*, be glad.

7. *pai*, defeat, failure.

8. *ming chieh*, reputation.

9. *shih chieh*, a time or season.

羣。在 同¹⁷ 該¹⁶ 足。心。之 種 交 切¹¹ 此¹⁰
 人 姓 處 報。之 壤 不 爲
 頭 不 土 愛¹⁵ 以¹⁴ 惡、人。可 公
 上。同 產 人 義 有¹³ 死 爲 地、
 宗。並 者、爲 恒 後 生¹² 壤 不
 男¹⁹ 無 人 利、產 必 前 事、准
 女 有¹⁸ 大 恒 則 者 有 所 切 耕
 不 神 宗。愛 財 有 種 作 不 種。
 同 羣 之。恒 恒 種 種 可

summer and winter: the fields are cultivated according to one's idea (when it pleases one): there is no [special] season [for the work].

10. This is public land, and is not allowed to be cultivated.
11. On no account may one do bad acts: on no account may one associate with bad men.
12. If that which one does during one's life be every kind of wickedness, one is certain after one's death to meet with all kinds of retribution.
13. Those who have a regular livelihood have constant minds.
14. Take uprightness to be profit, and then your wealth will always be sufficient.
15. He who loves men, men always love him.
16. There is no principal class of local products at that place.
17. Of the same name but not of the same clan.
18. There is the crowd of spirits above men's heads.
19. Men and women do not assemble together.

10. *kêng chung*, to cultivate.

11. *ch'ieh*, urgently, = on any account. 交, *chiao*, to unite, to associate with.

12. *shêng ch'ien*, in one's life beforehand. *chung chung*, kind upon kind, all kinds.

13. 恒, also written 恆.

16. *kai ch'u*, of that place, *t'u ch'an*, the local products, *ping wu*, have not at all, *ta tsung*, a principal class, (or staple).

有女。占²⁹百²⁸無事。大事²⁶忘危。危²³治²²報²⁰
 大聖德。古³¹人。命。後。冰²⁷化。小。事。化。危²⁵濟。中。得。家。者。不。在。積²¹怨。既。深。
 形。似。獸。心。占³⁰人。妻。而。爲。水。小。事。化。安²⁴不可。善。積。財。羣。思。

20. The accumulated resentment of the common people having become deep, there was a general desire for revenge.
21. To store up water as a protection against drought.
22. The management of a household does not consist in being clever at accumulating money.
23. To obtain assistance in the midst of danger.
24. In time of peace one may not forget danger.
25. To imperil others and keep oneself safe.
26. Great affairs turn into small affairs, and small affairs into nothing.
27. Ice melts and becomes water.
28. After a hundred years he is transformed into dust.
29. To tell by divination a man's fate.
30. To take men's wives and daughters by force.
31. The ancients in their form were like beasts, but in their hearts they had the virtue of the great sages.

20. *ch'ün ssü*, in a crowd they thought, *pao fu*, to pay back.

22. *chih chia*, to manage a household, *chih chia ché*, the managing of a household.

29. *chan suan*, to divine and calculate.

30. 占, when meaning 'take by force', is often written 佔.

EXERCISE 40.

VOCABULARY.

量 <i>liang</i> ² , to measure, to calculate; to consider.	勒 <i>lê</i> ¹ (or, <i>lo</i>), to constrain, to force.
淺 <i>ch'ien</i> ³ , shallow.	索 <i>so</i> ³ , to demand, to exact.
具 <i>chü</i> ¹ , to prepare.	乘 <i>ch'êng</i> ² , to mount, to ride, to avail oneself of.
類 <i>lei</i> ⁴ , a class, a kind.	吉 <i>chi</i> ² , good luck; happy.
燒 <i>shao</i> ¹ , to burn.	凶 <i>hsiung</i> ¹ , bad luck.
滅 <i>mieh</i> ⁴ , to extinguish.	
跡 <i>chi</i> ⁴ , foot prints, tracks.	

具 具 常。如 至 近 之 測³ 量 量。海¹
 保 保 今 深。 至 淺 量 借 水
 結 結。情⁶ 淺 遠、深。其 錢 與² 不
 是 願 落 江⁵ 由 海 之 其 可
 實。所⁷ 出 異 水 淺 由⁴ 道 事。商 斗

TRANSLATION.

1. The water of the sea cannot be measured with a bushel.
2. To consult with him about a matter of borrowing money.
3. To measure the depth of the channel.
4. To proceed from what is near to what is far, from what is superficial to what is profound.
5. The water in the river is now more than usually low.
6. He is willing to give a guarantee.
7. The guarantee which has been given is genuine.

2. *yü ch'i*, with him, *shang-liang*, to consult.

3. *ts'ê-liang*, to measure, *ch'i* the, *hai-tao-chih* sea-path's, *ch'ien shên*, shallowness or depth.

5. *ch'ien lao*, to become shallow and fall.

6. *ch'ing yüan*, he is willing, *ch'u chü*, to issue and prepare, (= to prepare and issue, to execute), *pao chieh* a security bond.

7. *so chü*, which has been prepared, = which has been executed.

單。可。中。亡。以¹⁴香。處。同。人。年。具⁸
 疑。水。殺。爲。類。四。稟
 向¹⁹風¹⁷欲¹⁶滅¹³病¹³燒。獸。之。十。人
 其勒¹⁸聲滅火。重、類。首。七。係
 索令寫好、而自¹⁵外前世匪¹¹犬¹⁰新
 欠寫給形走取發燒類犬與聖⁹安
 甚給形走取發燒類犬與聖⁹縣
 緊。錢跡雪滅燒。高各我人、

8. The petitioner is a man of Hsin-an Hsien, aged forty seven years.
9. The saint is the head of mankind.
10. (*The ass said*), The dog and I together are of (both belong to) the class of beasts.
11. The brigands are murdering and burning everywhere.
12. In his former existence he burnt good incense, (and therefore is favoured now).
13. His sickness is severe: he is burning hot internally and externally.
14. To extinguish fire with water.
15. To bring destruction on oneself.
16. He wishes to extinguish (to hide) his foot steps and yet he walks in the snow.
17. His reputation is bad and his conduct suspicious.
18. They forced him to give a promissory note.
19. They pressed him very urgently for [payment of] his debt.

8. *chü ping jên*, the maker of the petition.

11. *fai lei* the brigand class, brigands; *k'o ch'u*, in each place.

13. *fa shao*, to send forth burning, to be burning hot.

15. *tsü ch'ü* to bring on himself.

16. 跡, also written 迹 and 蹟.

17. *fêng shêng*, rumours about him, his reputation; *hsing chi*, his forms and traces, his conduct.

18. *lê ling*, they compelled him, *hsieh chi*, to write and give, *ch'ien tan*, a money paper.

19. *sô*, they demanded, *hsiang ch'ü*, towards him, = of him, *shên chin*, very urgently, *ch'ien*, his debt.

有²⁹月談。人不小車不得河費。不²⁰
 凶告不見船出得岸許
 報凶。吉²⁶備。人上門借車並²¹向
 凶、星民岸、向端道嚴教
 有化²⁸高當²⁵行欲東。勒聽禁民
 吉凶照。乘跡。問索。人河勒
 報爲便何卽²³行兵、索
 吉。吉。日²⁷再乘²⁴處、乘乘²²走、凡用

20. It is not permitted to extort from converts [their share of] expenses.

21. [He should] at the same time give strict orders to the river guards that they [are to] allow people to go along all carriage roads on the river bank, and that they must not make pretexts for extorting money.

22. Riding in a cart, he went out of the gate in an easterly direction.

23. Then, getting into a small boat, he went on shore, wishing to ask what was the place; but he saw no traces of people.

24. Taking advantage of people's being unprepared.

25. We ought to take the opportunity to have another talk.

26. May a lucky star shine [upon you] from on high.

27. The sun and moon announce misfortune.

28. To transform evil fortune into good.

29. If there be evil [in store for me], announce to me evil; if there be good fortune, announce good fortune.

20. *chiao min*, people of the [Christian] doctrine, converts. *ying fei*, expenses, expenditure. It here has reference to the cost of public theatricals, idol processions, etc..

21. notice 禁, to forbid, here translated 'order'. *chieh tuan*, to borrow causes, to find pretexts.

23. *hsing chi*, marks of people walking, tracks.

25. 便, *pian*, convenient.

26. 照, *chao*, to shine on.

以 祭 禮、 之 生³¹ 堅 非 兵³⁰
禮。 之 死 以 事 利。 不 革

30. Their weapons and armour were strong and sharp.

31. While they (your parents) are alive, serve them according to propriety; when they are dead, sacrifice to them according to propriety.

30. 兵, *ping*, weapons of offence; 革, *ko*, weapons of defence, *lit.*, articles made of hide, shields, jackets, etc.. *chien*, strong, *li*, sharp.

EXERCISE 41.

VOCABULARY.

- | | |
|---|--|
| 邊 <i>pien</i> ¹ , a side, a border. | 庶 <i>shu</i> ⁴ , multitude; so that. |
| 界 <i>chieh</i> ⁴ , a limit, a boundary; the world. | 變 <i>pien</i> , to change, to alter. |
| 迎 <i>ying</i> ² , to go to meet. | 巧 <i>ch'iao</i> ³ , clever, cunning. |
| 永 <i>yung</i> ³ , everlasting, perpetual. | 妙 <i>miao</i> ⁴ , excellent. |
| 移 <i>i</i> ² , to remove, to change, to transmit. | 哉 <i>tsai</i> ¹ , an exclamation. |
| 全 <i>ch'uan</i> ² , all; complete. | 戲 <i>hsi</i> ⁴ , to play; a theatrical performance. |
| 出 人 民 好。世 ³ | 奇 <i>chi</i> ² , extraordinary, curious. |
| 來 來、聞 界 明。尙 國 邊 皇 ¹ | |
| 迎。俱 聖 國 ⁴ 不 未 邊 防。慎 | |

TRANSLATION.

1. The Emperor pays great attention to the defence of the frontier.
2. The boundary between the two countries has not yet been fixed.
3. The world is evil.
4. The people of the country, hearing that the holy man had come, all came forth to meet him.

1. *shên chung*; *shên*, is careful about, *chung*, considers a serious matter.

3. *shih chieh*, the world, the present age, (a Buddhist term).

人。生 善 全 全¹¹ 他 如 地 不⁶ 來⁵
 矣。法、數 家 人。此 界、准 至
 永 入 敗 不 永 集 海
 自¹⁴ 得 江。盡。並¹⁰ 移。遠 衆 邊
 王 保 望 遵 迎 迎
 子 全、必¹³ 回¹² 詳 不⁹ 守。神。接
 至 庶 須 空 細 能 新
 於 可 設 之 移 移 永⁸ 分⁷ 官。
 庶 安 一 船 復。及 永 明

5. They came to the sea shore to meet and receive (to welcome) the new official.
6. It is forbidden to assemble the people and have processions of idols.
7. [Let them] mark out the boundary, and keep to it for ever.
8. For ever and ever like this, without changing.
9. [Property which] one cannot alienate to others.
10. I also hope that you will give me a reply with full details.
11. The whole family is utterly ruined.
12. The boats which were coming back empty have all of them entered the Yangtse.
13. We must devise a good plan, [by which we may] for ever obtain security, so that we can live in peace.
14. From the king's son [down] to the common people.

5. 接, *chieh*, to receive.

6. *ying shên*, to meet the spirits, — a term for holding processions of idols.

7. *yung yüan*, for ever, *tsun shou*, to observe and keep.

10. *hsiang hsi*, minutely and detailedly, *i fu*, reply. 移 is a term used for despatches or communications between officials of equal rank.

12. *hui k'ung chih*, the returning empty, *ch'uan*, boats, *ch'uan shu*, the whole number of them, have, etc..

13. 保, to protect, 全, complete or perfect; *pao ch'üan*, security.

14. *chih yü*, to.

禍。新。其。戲²³我²²衆²¹妙。變。同。安。盜¹⁵
 戲。戲。無。等。聽。亂。心、居。匪
 衣、益、相。此。妙²⁰是。黃。無
 不²⁶向。戒。好。言、算。非。土。至¹⁶從
 存。火。之。如。即。無。變。死。進
 天。而。哉。初、曰。移、此¹⁹不。步、
 理。坐。豈。妙。方。法。金。變。良
 必。奇²⁵人。不。哉。能。甚。巧¹⁸三¹⁷民
 有。奇。着。哉。利。巧。言。人。庶
 奇。巧。着。哉。利。巧。言。人。可

15. Brigands will be unable to make their way in, and so well-behaved people will be able to dwell in peace.
16. Unchanging until death.
17. If three men be of the same mind, yellow earth may be changed into gold.
18. Cunning words alter and confuse right and wrong.
19. This plan is very ingenious and excellent.
20. [Make] good calculations and do not change them, then you will be able to gain profits.
21. When all the people heard these words, they immediately said, Capital! Capital!
22. If we [become] friends together as [we were] originally, will not that be excellent?
23. Play is no good; beware of it!
24. Each man put on his theatrical clothes, and sat down facing the fire.
25. New plays, both curious and ingenious.
26. He who does not keep the principles of heaven is certain to have strange misfortunes.

15. *wu ts'ung*, will not have [means] whereby, *chin pu*, to advance their steps; *shu*, and so, *liang min*, good people, etc..

22. *wo t'eng*, we.

24. 着, *cho*, to put on; *hsiang huo* [turned] towards the fire, *erh tso*, and sat.

空 行。 言 君³⁰ 耳 命。 殺²⁸ 爲 以²⁷
 中。 過 子 旁 人 奇 此
 飛³¹ 於 恥 風。 莫²⁹ 須 貨。 洋
 虛 其 其 聽 抵 土

27. Of this foreign dirt (opium) they make a rare commodity.
 28. He who slays a man must give his life in exchange.
 29. Do not listen to idle rumours.
 30. The superior man is ashamed that his words should go beyond his acts.
 31. To fly through the air.

29. Idle rumours, *lit.*, wind beside the ears.

31. *hsü k'ung chung*, in the empty void.

EXERCISE 42.

VOCABULARY.

幫 *pang*¹, to help.

助 *chu*⁴, to help.

累 *lei*⁴, trouble, embarrassment.

晚 *wan*³, late.

輩 *pei*⁴, a generation, a class.

勞 *lao*², toil, labour.

料 *liao*⁴, materials; to estimate.

減 *chien*³, to diminish.

增 *tseng*¹, to increase, to add to.

靖 *ching*⁴, tranquil, peaceful.

盛 *sheng*⁴, flourishing, plentiful.

榮 *jung*², glory; prosperous.

辱 *ju*⁴, disgrace; insult.

事。 成 人 助² 忙。 之 人 幫¹

TRANSLATION.

1. To help men's hurry, (to help men when they are pressed for time).
 2. To help a man to complete an affair.

可料。學。思、晚。早⁸。可。累。世⁶。無⁴。一³
 料。理。家。勞¹³。思。則。善。下¹⁰。晚。上。事。官。之。事。豈⁷人、間。助。
 家。務。心。者。身¹²。雖。勞、。回¹⁴。猶。苦。則。訓。
 惟¹⁵。治。人。身。雖。勞、。回¹⁴。猶。苦。則。訓。
 有。人。心。不。去。苦。則。訓。

3. When one household is attacked by robbers, [the other] nine households, hearing the noise, will give help.
4. To suffer trouble without cause.
5. On the first of the month, late in the day.
6. Men constantly do not choose to help others; but, when trouble comes to their own persons, repentance is too late.
7. How can one sanction this matter, which will trouble the people and trouble the officials.
8. In the morning one does not know the affairs of the evening (what will happen in the evening).
9. To teach the younger generation.
10. The low and worthless class.
11. If one toils, one will think; if one thinks, one will become virtuous.
12. Though their bodies toiled, (though they were doing manual labour), still they studied severely.
13. Those who labour with their minds rule men.
14. He went home to look after his family affairs.
15. There is only the human mind on which one cannot calculate.

3. *pei tao*, to suffer robbery, to be robbed.

5. *chien*, during, at the time of; *wan chien*, late.

6. *shih jên*, people of the world. *hou hui*, repentance.

14. *liao li*, to manage, to put in order.

榮貴、願他流亡。前洋錢尚未盛行。見²⁵他
 安靖、盜風日盛。百²⁴年以
 不靖。殺²²賊靖海。地²¹方大爲
 免本國貨稅。自應重稅外來之貨而減²⁰
 當日日讀書、以增見識。爾¹⁹輩該
 稅則有減無增。欠加增、日益苦累。新¹⁸定
 木料生意今年大減。積¹⁷

16. The timber trade has greatly diminished this year.

17. His accumulated debts increase, and every day he is in greater distress.

18. The new tariff is lower, not higher.

19. You ought daily to study in order to increase your knowledge.

20. One naturally ought to [put] heavy duties on goods coming from abroad, and to reduce or abolish the duty on native goods.

21. The region is very much disturbed.

22. To kill pirates and tranquillize the sea.

23. The country is not quiet, and the practice of brigandage increases daily.

24. A hundred years ago foreign money was not yet in general use.

25. Seeing others prosperous and honoured, he wishes them to become vagrants or die.

16. *mu liao*, wood materials, *shêng i*, trade,

17. *chia*, to add; *chia-tsêng*, increase; *jih*, daily, *i*, he has more, *k'u lei*, hardship and trouble.

18. *hsin ting*, the newly settled, *shui tsê*, duty rules (tariff), *yu chien*, have diminution, *wu tsêng*, not increase.

19. *êrh pei*, your class, you, *kai tang*, ought, *jih jih*, daily.

20. *shui*, here a verb, to impose duty. 免, *mien*, avoid, abolish.

24. 尚 *shang*, still, yet.

25. 流 *liu*, to wander.

苦 皇³⁰ 免 使²⁹ 盛 重 於 羞²⁷ 皆 人²⁶
 心 天 於 民 辱 害 此 辱 由 生
 人 不 死 凶 大 深、 利²⁸ 莫 天 榮
 負 亡 年 榮 甚 定 辱

26. Whether a man's life be glorious or dishonoured is in all cases fixed by heaven.
27. There is no shame or disgrace greater than this.
28. Where the profit is large, the injury is profound; where the glory is abundant, the disgrace is great.
29. To cause the people in calamitous years to escape from perishing.
30. Imperial Heaven does not turn away from the man whose heart is sad.

EXERCISE 43.

VOCABULARY.

- | | |
|--|---|
| 捨 <i>shê³</i> , to let go; to throw away. | 斷 <i>tuán⁴</i> , to cut off; to decide; certainly. |
| 圖 <i>t'u²</i> , a map or plan; to plan, to aim at. | 供 <i>kung⁴</i> , to offer, to present; <i>kung¹</i> , evidence, a deposition. |
| 孰 <i>shu²</i> , who?, which?, what?. | 賞 <i>shang³</i> , to reward, to bestow on an inferior. |
| 推 <i>t'ui¹</i> , to push; to put aside; to put forward. | 罰 <i>fa²</i> , to fine; to punish. |
| 私 <i>ssü¹</i> , private, selfish. | 遊 <i>yu²</i> , to travel, to wander. |
| 載 <i>tsai¹</i> , to contain, to load; <i>tsai³</i> , a year. | 零 <i>ling²</i> , broken up, fragmentary. |

之。 捨 如 不 益、 無 之 殺¹

TRANSLATION.

1. To kill it is no use: I had better let it go.

1. *pu ju*, not [as good] as, = I had better.

將¹⁴私¹³人¹²欲¹¹日¹⁰推⁹出⁸義⁷報⁶圖⁵捨⁴
 貨約。私情。必推、所惡勿施。王。吾輩今
 載在船上。公私有利益。官有正條、民有
 圖謀正業。他日自當圖
 捨舊而圖新。爾等務當

2. To reject the old and aim at what is new.
3. You positively must endeavour to find a regular livelihood.
4. Another day of course I must strive to repay your great kindness.
5. Who is willing to throw away life and take righteousness?
6. Rank or life, which is the more important?
7. Having gone abroad for many years, who has not a longing for his old land?
8. He made a living by pushing a barrow.
9. To day we ought to raise up some one to be our king.
10. What you desire, you must cede to others; what you dislike, do not bestow upon them.
11. Do not talk of people's private affairs.
12. The officials have the regular laws, the people have their private agreements.
13. Public and private [interests] will both have benefit and advantage [therefrom].
14. He took the goods and loaded them on to a vessel.

3. *wu tang*, positively must. *t'u mou*, plan and scheme.

7. 故, *ku*, here means 'old'.

8. 以, whereby, *wei shêng*, to make a living.

9. *t'ui chü*, to put forward and to raise.

12. 條, *t'iao*, *lit.*, articles, sections.

實。已²⁶父²⁶其²⁴不²⁴賞²²赴²⁰以¹⁹半¹⁷斷¹⁷載¹⁵
 革母銀。用罰縣飲載不¹⁵在
 遊在刑不²²供食有¹⁷忍¹⁷條
 勇、不²⁵虎²⁵斬、平。稱。供給餘、爲約。
 供遠鹿有罪賞²³賞²¹行並此也。與¹⁶
 認遊。不²⁷同者、銀善路未擬也。其¹⁶
 行兇俱²⁷遊。但罰十罰人。斷。今¹⁸斷
 屬係罰兩。惡。經交。

15. It is stated in the treaty.
16. To break off intercourse with him.
17. I certainly cannot bear to do this.
18. There has now elapsed half a year and more, and he has not given any decision.
19. They supply travellers with food and drink.
20. Having gone to the Magistrate, he deposed and said.
21. To reward the good and punish the wicked.
22. The rewards and punishments are not just.
23. To bestow upon him ten taels of silver.
24. [The king of that country] does not inflict corporal punishments or the penalty of death: he only punishes offenders with pecuniary fines.
25. The tiger and the stag do not go about together.
26. While your parents are alive, do not travel far.
27. They all were vagrant soldiers who had been dismissed from the service, and they confessed that it was true that they had committed acts of violence.

18. 擬, to propose, *vide* Ex. 30. 11.

19. *kung chi*, to supply, to furnish.

24. *Lit.*, does not use punishments or beheading; those who have offences, he only fines them money.

25. 遊; this character and 游 are interchanged with each other.

27. 革, to skin, to strip, to cashier. *chü hsi*, all were, *i ko*, already dismissed,

以 士 何 吾 王³¹ 千 本³⁰ 多。 所²⁸
 利 庶 以 國、 曰、 零 利 五²⁹ 收
 吾 人 利 大 何 共 兩 零星
 身。 曰、 吾 夫 以 欠 三 無
 何 家、 曰、 利 兩。

28. That which they received (their harvest) was in petty quantities and not much.

29. Five taels, odd.

30. For principal and interest he owed altogether 3020 taels.

31. If the king says, how shall I profit my kingdom, the great officers will say, how shall we profit our families, and the inferior officers and the common people will say, how shall we profit ourselves.

vu yung, wandering soldiers, *kung jên*, in their depositions they acknowledged that, *hsing hsiung*, practising violence, *shu shih*, was true.

28. *ling hsing*, fractional, fragmentary.

30. Wherever, in writing down numbers, we place a cypher between two figures, the Chinese invariably in speaking, but not generally in writing, insert the character 零.

31. *ho i*, by what, = how. 士 in classical Chinese often means officials.

EXERCISE 44.

VOCABULARY.

- | | |
|---|--|
| 趕 <i>kan</i> ³ , to run after; to hasten. | 打 <i>ta</i> ³ , to hit. |
| 確 <i>ch'ueh</i> ⁴ (or, <i>ch'io</i>), firm; real, | 恃 <i>shih</i> ⁴ , to rely on. |
| accurate. | 伸 <i>shên</i> ¹ , to stretch out, to |
| 奏 <i>tsou</i> ⁴ , to report to the Throne. | straighten. |
| 破 <i>p'o</i> ⁴ , to break, to tear, to | 屈 <i>ch'ü</i> ¹ , to bend, to crouch; a |
| ruin. | wrong. |
| 感 <i>kan</i> ³ , to touch the feelings; | 特 <i>t'ê</i> ⁴ , special. |
| to be grateful. | 票 <i>p'iao</i> ⁴ , a slip of paper, a |
| 毆 <i>ou</i> ¹ , to beat. | document. |

奪 *to*², to seize, to snatch, to decide. 元 *yüan*², beginning, original.
雙 *shuang*¹, a pair, double.

感¹¹ 天 恩 爲⁷ 破⁶ 查 着⁴ 確³ 委² 聞¹
化 地。 不 窮 人 明。 將 查 員 盜
人 至¹⁰ 感。 人 之 所 情 趕 趕
心。 誠 孝⁹ 補 家、 奏 形、 往 來、
誠 破 取 破⁵ 各 趕 查 亦
感 衣。 其 壞 節 緊 間 被
神。 心 財 器 確 放 明 重
動 受⁸ 寶。 切 銀。 確。 傷。

TRANSLATION.

1. Hearing the robbers, he ran to the place; and he, too, was severely wounded.
2. I have given orders to an officer to hasten to the spot, and to find out the truth by careful enquiries.
3. To make careful enquiries into the circumstances, and to distribute money with all speed.
4. Let him take each point in the report and investigate it with the greatest thoroughness.
5. To break and spoil utensils and articles.
6. To ruin people's families and get possession of their wealth and valuables.
7. To mend torn clothes for a poor man, (to be a poor man's wife).
8. To receive kindness and not be grateful.
9. A filial heart will influence heaven and earth.
10. Perfect sincerity will move the spirits.
11. To touch and convert men's hearts.

1. 趕, also written 赶.

2. *ch'a*, to search, *wên*, to enquire, [so that it be] *ming*, clear and, *ch'üeh*, accurate.

3. *kan chin*, with haste and urgency.

4. *so tson ho chieh*, each section which has been reported. *ch'üeh ch'ieh*, lit., accurately and cuttingly.

7. 爲, *wei*⁴, for.

9. *kan tung*, to touch and move, to influence.

遵 特 屈、索 伸。 毆 恃 恃 打¹⁵ 二 妻¹²
 從。 恩。 豈 銀。 打 者 富 虎 命。 不 可
 不 屈²⁰ 小 牙 而 必 打¹⁴ 毆。
 特²⁵ 特²⁴ 快 如²² 道 民。 也。 窮。 親 犬
 立 示 哉。 我 伸 有¹⁹ 兵¹⁸ 兄 欺 毆¹³
 借 曉 之 身。 屈 勇 犬¹⁷ 弟。 主 死
 票 諭、法²³ 正 伸²¹ 必 恃 之 人。 民
 爲 各 外 直 手 有 衆 所 勿¹⁶ 人
 據。 宜 之 不

12. A wife may not be beaten.

13. They beat to death two persons.

14. If you beat a dog, you insult his master.

15. To hunt a tiger, one must have one's brothers [as companions].

16. Do not trust in your wealth and ill-treat the poor.

17. What a dog relies on are his teeth.

18. The soldiers trusting in their numbers beat the common people.

19. Where there is bending there must be a straightening out,
(or, where there are wrongs there is sure to be a righting
of them).

20. To bend principles and extend oneself, (to make one's prin-
ciples subservient to one's interests).

21. He stretched out his hand and demanded money.

22. To be upright and unbending as I am, is it not delightful?

23. Exceptional and special favour.

24. [I issue this] special notification, giving you distinct orders:
each man ought to obey and follow them.

25. We specially draw up this promissory note as proof.

13. *Lit.*, beat to death people, two lives.

15. 親; not only brothers, but cousins in the same generation as oneself are
called *hsiung-ti*: *ch'in hsiung-ti*, are real brothers, in our sense.

17. For 之 and 所者 see Notes to Ex. 7. 15 and Ex. 7. 17.

22. *Lit.*, like my, *ch'eng chih*, uprightness, etc.,

23. *fa wai*, beyond the law, exceptional.

25. *ch'ieh p'iao*, a loan document, an acknowledgment of money borrowed.

天³⁶事奇奇難測。全³⁵。忠³³義無雙。後³⁴地方元氣未復。年³²。實難定奪。同³¹治元速其死。之所好。認²⁸人。君²⁷子不奪人。出²⁶票拏人。認²⁷票不

26. To issue a warrant for the arrest of a man.
 27. We recognize the note and not its bearer.
 28. The superior man does not seize what others love.
 29. To rob [them of] their food and hasten their deaths.
 30. Since there is no distinct proof, it is impossible to decide.
 31. The first year [of the reign] of T'ung Chih.
 32. The district has never recovered itself since the floods of previous years.
 33. In loyalty and uprightness without an equal.
 34. May your happiness and your old age both be perfect.
 35. Never mind whether it be an even or an odd month.
 36. The affairs of heaven are most strange and are hard to divine.

32. 自... 後 from after, since, *shui tsai*, the water calamity, *ti fang*, the district's, *yüan ch'ü*, original condition, or, health, *wei fu*, has not come back.

35. Even month, *i. e.* second, fourth, etc.: odd month, first, third, etc..

EXERCISE 45.

VOCABULARY.

婦 *fu*⁴, a woman, a wife.

兒 *êrh*², a boy, a son.

孫 *sun*¹, a grandson.

朋 *p'êng*², a friend.

友 *yu*³, a friend, a companion.

祖 *tsu*³, an ancestor.

鄰 *lin*², neighbouring, neighbour.
bour.

曾 *ts'êng²*, past, done; *tsêng¹*, 鄉 *hsiang¹*, a village, the country.
 to add to. 序 *hsü⁴*, order, series.
 族 *tsu²*, a clan, a family. 倫 *lun²*, relationship.
 睦 *mu⁴*, friendly.

一 子¹⁰ 曾 曾 外 恃。業。人。兒 愛² 夫¹
 人 孫 否 結 靠 孫 同 婦
 之 之 說 清。朋 在⁷ 切⁶ 好⁵ 愚。兒 之
 身。衆 於 友。家 勿 兒 女。情
 皆 本 此⁹ 靠 說 不 衣⁴ 深
 出 家 事 所⁸ 父 官 貪 破 不³ 如
 祖 親 不 欠 母、府 祖 難 讀 海。
 宗 族。知 未 在 可 上 對 書

TRANSLATION.

1. The affection of husband and wife is deep as the sea.
2. Love them like sons or daughters.
3. If you do not study, your sons and grandsons will be stupid.
4. When one's clothes are ragged, it is hard to face people.
5. A good son does not covet the property of his ancestors.
6. On no account say that the authorities can be relied on.
7. When at home put your trust in your father and mother;
 when abroad, in your friends.
8. He has not cleared off his debts.
9. I do not know whether he has, or has not, told this matter
 to his own family and relations.
10. The crowd of sons and grandsons (of descendants) all spring
 from the person of one ancestor.

5. 祖上, *tsu shang*, 祖宗, *tsu tsung*, (in Example No. 10), and 祖先, *tsu hsien*, (in No. 22), all mean ancestors..

6. *kuan-fu*, officials, authorities.

8. *so ch'ien*, what he owes, *wei ts'êng*, he has not, *chieh*, settled, *ch'ing*, clear.

9. *ch'in tsu*, relations, those descended from the same ancestor.

有 夫 人 君 婦 恭、分¹⁶ 是¹⁵ 子 鄰 父¹¹
 信。婦 倫、臣、爲 長 序 可 歡 里 子
 有 父 人 先。幼 而 忍 樂。親 不
 別、子 之 序。坐。也、 族。信
 長 有 大 內¹⁹ 孰 鄉¹⁴ 家
 幼 親、倫 則 人¹⁸ 兄¹⁷ 不 愚 鄉¹³ 不
 有 君 也。父 倫 則 可 未 鄰 睦
 序、臣 子、有 友、忍 明 和
 朋 有 教²⁰ 外 五、弟 也。例 睦、和¹²
 友 義、以 則 夫 則 禁。婦 睦

11. If father and son do not trust each other, the household will not be in harmony.
12. On friendly terms with neighbours and kinsfolk.
13. Your village neighbours will be friendly with you, and your wife and children will rejoice.
14. The country dolts (the stupid country folk) did not understand the law's prohibitions.
15. If he can bear this, what cannot he bear?
16. To sit down in proper order.
17. Friendliness on the part of the elder brother, respect on the part of the younger brother, between old and young order.
18. The human relationships are five; that of husband and wife comes first.
19. At home there is the father and the son, abroad there is the prince and the minister: [these are] the great relationships of mankind.
20. He taught them the relations of humanity, that father and

12. *ho mu*, harmonious and friendly; *lin li*, neighbours; *lit*, *lin*, those who dwell near, *li*, those living in the same *li*, street.

15. 是, *shih*, this.

16. 分序, dividing in proper order, or according to precedence.

17. *Lit.*, be he an elder brother, then let him be friendly, *etc.*

20. 以, *cf.* Ex. 13. 6. Note. 別, *pieh*, separation of functions, *i. e.*, the wife must take charge of every thing in doors, the husband out of doors.

別 睦 愛 守 奉 敬²² 乃 自 身 高²¹
 夫 宗 兄 王 祖 天 九 子 而 曾
 婦、族、弟、法、先、地、族、孫、子、祖、
 教、和、信、重、孝、禮、人、至、子、父、
 子 鄉 友 師 雙 神 之 元 而 而
 孫。鄰、朋、尊、親、明、倫。曾、孫、身、

son [should] have affection, prince and minister should have uprightness, husband and wife should have separation [of functions], old and young should have order, friends should have fidelity.

21. Great-great grandfather, great grandfather, grandfather, one's father and oneself, oneself and one's son, son and grandson, from son and grandson to great grandson and great great grandson: these indeed, are the nine [degrees of] kindred, the relationships of man.
22. Reverence heaven and earth, perform rites to the spirits, worship your ancestors, be dutiful to your parents; keep the king's laws, honour your teachers and venerable persons, love your brothers and be faithful to your friends; be friendly with your kinsfolk, and in harmony with your neighbours, keep separate [the duties of] husband and wife, teach your sons and grandsons.

21. 高曾祖 here stand for 高祖, 曾祖, 祖 (= 祖父, grandfather), one's paternal ancestors for three generations. 曾 is read *tsêng*, and not *ts'êng*.

元曾 = 元孫, 曾孫: *tsêng sun* is great grandson, and *yüan sun* great great grandson, the two being transposed in the text for the sake of the rhythm. Note also that 元, *yüan*, is a substituted character, being used for 玄 (Rad. No. 95), which is now tabooed.

22. 神明, spirits; 宗族, kinsfolk; 鄉鄰, *lit.*, village neighbours, as in Example No. 13, above; 別, *vide* Example No. 20.

EXERCISE 46.

VOCABULARY.

買 *mai*³, to buy.賣 *mai*⁴, to sell.緣 *yüan*², cause, reason; be-
cause of.慮 *lū*⁴, care, anxiety.託 *t'o*¹, to request.代 *tai*⁴, for, on behalf of; a
generation.允 *yün*³, to assent.摺 *chê*², a report to the Em-
peror, a memorial.抄 *ch'ao*¹, to copy.蓋 *kai*⁴, to cover; for.機 *chi*¹, machine; opportunity;
secret.密 *mi*⁴, dense; secret.

各 ⁹	代	託 ⁷	臨 ⁶	遠	何	緣 ³	商	商	賣 ¹
人	不	人	危	慮	緣	此	百	買	刀
允	如	代	託	必	由	死	分	賣	買
從	一	筆	故	有	命	命	之	不	牛
	代	一 ⁸	人	近	人 ⁵	因 ⁴	一	及	
			憂	無			新	舊 ²	

TRANSLATION.

1. To sell their swords and buy oxen.
2. The trade of the old merchants did not amount to a one hundredth part of that of the new merchants.
3. Because of this he lost his life.
4. On account of what reason and cause, (=for what reason)?
5. If a man has not distant anxiety (anxiety for the future), he will be sure to have grief close at hand.
6. When going into danger, ask [the help of] an old friend.
7. To ask a person to write for one.
8. Each generation is worse than the preceding one.
9. Each man assented and complied.

1. Oxen, *i. e.* cattle for the plough.2. *mai mai*, buying and selling, trade. *pu chi*, did not reach to [that of] the new merchants, one part in a hundred.

此舉。金錢、而慮存金不多、故有
 取黃金、緣日本近來改用
 國家派人至泰西各國買
 火盡滅其類。今聞日本
 談見而幫助。當燒之於
 密¹⁷厚朋友。某¹⁸人在彼閒
 機敗賊。西¹⁶國各種機器。
 布蓋頭。蓋¹⁴世無雙。乘¹⁵
 摺奏明。抄¹²寫文書。具¹¹
 惟此二條萬難應允。¹⁰

10. Only these two clauses, it is quite impossible to assent to.
 11. To present a memorial to the Emperor.
 12. To copy a despatch.
 13. With black cloths covering their heads, (wearing black turbans).
 14. Over-topping the age, and without an equal.
 15. Taking advantage of an opportunity, he defeated the rebels.
 16. All kinds of European machinery.
 17. Close friends.
 18. A certain man, who was idly talking there, saw [what was happening] and gave help.
 19. We ought to burn them in fire and destroy the whole tribe of them.
 20. We now hear that the Japanese government is sending men to all European countries to buy gold. (2) The reason [for this is that] Japan has recently adopted gold coinage, (3) and she is anxious because her stock of gold is not great: therefore she has [taken] this step.

10. 應, *ying*⁴, to answer, to assent to.

11. *chü*, to prepare, *chê*, a memorial, *tsou ming*, reporting and making plain.

16. *chì ch'í*, mechanical implements, machinery.

19. *chín mieh*, entirely destroy, *ch'í lei*, their class.

20. *jih-pên*, Japan; *kuo chia*, the state, the government. *t'ai hsi*, cf. Ex. 30. 9.

mai ch'ü, to procure by purchase, to buy. It will be noticed that *mai*³, to buy, is frequently combined with some other verb, meaning 'to procure', 'to receive', which it is unnecessary to translate. Similarly, *mai*⁴, to sell, is joined with words meaning 'to send', 'to issue'.

(2) *kai yung*, to change to the use of.

(3) 舉, *chü*, an undertaking or step.

之。中 來 爲 抄 務 者 官 管 其 如²¹
 人 所 外 之 摺 多 允 理 託 該²¹
 不 謂 人 故、 子 不 爲 亦 別 國
 及 密 所 蓋 之 爲 必 國 並
 知、 諭 知 慮 不 代 須 領 無
 外 密 也、 機 發 情、 別 事 領
 人 摺 然⁽⁴⁾ 密 抄、 由⁽²⁾ 今²² 國 事 官
 暗 往⁽⁵⁾ 數 重 不⁽³⁾ 於 之 領 代
 知 往 年 情 發 洋 學 事 爲 准⁽²⁾

21. If the said country be altogether without a Consul, (2) it is permitted to her to request the Consul of another country to act on her behalf. (3) It is also necessary that the Consul of the other country should consent to act for her.
22. Students of the present day are for the most part unacquainted with foreign matters. (2) This originates in the withholding from publication of memorials on foreign affairs. (3) The reason of their not being published is because [the government is] anxious lest secret matters of importance should become known to foreigners. (4) But for some years past, [in the case of] what are called secret decrees and secret memorials, (5) [it happens] constantly that Chinese do not come to know them, while foreigners secretly do know them.

21. Consul, *vide* Ex. 23. 14.

(2) *tai-wei*, on [her] behalf to do, *kuan-li*, the taking charge [of affairs]. This redundant use of *wei* is very common: 允爲, just below, is another instance.

22. (2) *yu yü*, originates in, *pu fa ch'ao*, the not issuing for copying, *chih*, of, *yang wu ch'ê-tzû*, memorials on foreign affairs. Decrees and memorials intended for publication are sent to a certain office to be transcribed, and the copies are then handed to the publishers of the *Peking Gazette*. *fa ch'ao*, to send out for copying, is thus equivalent to 'publish'. *cf.* Note to Ex. 30. 2.

(3) 蓋, for, because; *chi mi*, secret. 爲, *etc.*, *lit.*, be that which foreigners know.

(5) *wang wang*, constantly.

EXERCISE 47.

VOCABULARY.

賑 <i>chên</i> ⁴ , to give relief or charity.	遷 <i>ch'ien</i> ¹ , to move, to remove.
漸 <i>chien</i> ⁴ , gradually.	避 <i>pi</i> ⁴ , to flee from, to escape from.
籌 <i>ch'ou</i> ² , to calculate, to consider.	幸 <i>hsing</i> ⁴ , fortunate.
晝 <i>chou</i> ⁴ , day-time.	損 <i>sun</i> ³ , to injure.
夜 <i>yeh</i> ⁴ , night.	資 <i>tsü</i> ¹ , means, funds; to help.
忽 <i>hu</i> ¹ , suddenly.	

盜。防。思。少。日。期。良。深、將³賑²有¹
 漸。漸。民、皆。來。濟。災
 白⁷籌⁶詳⁵多、興。聖。可。教。難。必
 晝。辦。細。來。教。漸。化。民。有
 被。海。籌。日。去⁴可。爲。日。賑。

TRANSLATION.

1. If there be a calamity, there must be a distribution of relief.
2. To give charitable assistance to people in distress.
3. In the future, as their civilization becomes daily greater, they may all gradually become law-abiding subjects, and one may hope that the holy doctrine (Confucianism) will gradually make progress.
4. The days that are gone [become] gradually more, the coming days [grow] fewer.
5. To consider the matter thoroughly.
6. To consider and arrange (to devise plans for) the maritime defence [of the country].
7. To be robbed in broad day.

3. *chiang lai*, in future; *chiao hua*, teaching and transforming, civilizing. 期, *ch'i*, to hope; 興, *hsing*, to rise, to prosper.

5. *hsiang hsi*, minutely and closely, *ch'ou ssü*, consider and think.

重。於。損。允、妙、不。幸¹⁵親¹⁴民¹²忽¹⁰日⁸
 富。約。乃。聞。得。近。日。然。集
 商。無²⁰期。過。過。避。有。遷。不。夜
 損。舉。於。罪。德、善。見。散。
 該²¹於。事。師。弟¹⁷。遠。
 商。貧。子。莫¹⁶避。遷¹³忽¹¹晝⁹
 資。民、有¹⁹甘¹⁸所。不。兇。移。明。夜
 本。無。益。心。作。幸。人。他。忽。不
 厚。傷。無。應。巧。於。鄉。滅。息。

8. Assembling by day and dispersing at night.
9. Not stopping by day or night.
10. He suddenly disappeared.
11. At one moment shining, at one moment extinguished.
12. The people daily move [towards] goodness.
13. To remove to another village.
14. Be intimate with [those who] have virtue, keep far away from violent men.
15. He luckily succeeded in escaping punishment.
16. There is nothing more unfortunate than not to hear (not to be told) one's faults.
17. [The work] which the pupil did was skilful and excellent: indeed, he surpassed his teacher.
18. They gladly assented and arranged a time to undertake the work.
19. It is advantageous and not hurtful.
20. It will not cause injury to the poor people nor harm to the rich merchants.
21. The merchants in question possess substantial capital.

10. 然, *jan*, an adverbial termination.

14. *ch'in chin*, to be intimate and keep near.

15. *ts'ü*, to get, to succeed in; *tsui*, the punishment for a crime.

16. *yü*, than.

17. *ti tsü*, a pupil, a disciple; *kuo yü*, superior to.

18. *ying*⁴, to answer, to assent to.

21. *Lit.*, *kai shang*, of the said merchants, *tsü pên*, the capital, *hou chung*, is substantial.

傷 民 高 日 晝 漸 人。 豈 許 所²³ 籌²²
 人 遷 於 晚 夜 長、 今 多 慮、 備
 口、 避 岸、 間、 防 卽⁽²⁾ 七²⁴ 之 良 放 工
 高 先⁽⁴⁾ 忽 護、 經 月 州 官、 賑 資、
 阜、 經 起 七⁽³⁾ 籌 初 縣 誠⁽²⁾ 之 按
 幸⁽⁵⁾ 曉 大 月 備 間 勝 如 處、 戶
 未 諭 風、 十 料 江 於 聖 難 出
 損 居 水 六 物、 水 前 諭、 得 丁。

22. [They must] provide funds for wages, and every house supply a man.

23. Unfortunately, in the places where charity is distributed, it is difficult to get very many good officials. (2) It is really like [the words of] His Majesty's edict, "how should the Subprefects and Magistrates of the present day be superior to their predecessors."

24. In the early part of the Seventh Month the water of the River (of the Yangtse) gradually rose. (2) Thereupon [the authorities] took measures to provide materials, and kept watch by day and night. (3). On the 16th day of the Seventh Month, at a late hour, suddenly there arose a high wind, and the water became higher than the bank. (4) Before this distinct orders had been given to the people dwelling [thereabouts] to remove on to high ground, (5) and fortunately no harm occurred to any person. (6)

22. *ch'ou pei*, think about and prepare, *kung tsü*, labour funds, and, *an hu*, according to the households, house by house, etc..

23. *so lii*, what one feels anxious about, = unfortunately. 許; note the meaning of *hsü*, — very. 放, *fang*, to loose, to distribute.

(2) *shêng*, holy, is frequently used for Imperial. *chou hsien*, vide Notes to Ex. 21.4 and 5.

24. 間; *chien*, at the time of, *ch'u*, the beginning.

(2) 經, sign of the past tense. *liao wu*, materials and things, *i. e.* materials for strengthening the embankments and stopping breaches. *fang hu*, to guard and protect.

(4) *hsien ching*, before did, *hsiao yü*, clearly order, *chü min*, the people dwelling [there], etc.. *fou*, Rad. No. 170.

賑。例 請 縣 經 言、苦 資、食 民 而⁽⁶⁾
散 照 稟 該 當⁽⁷⁾難 受 無 口 貧

But the poor people, having no funds [wherewith to procure] food, suffered indescribable hardships. (7) Thereupon the Magistrate concerned made a report, requesting that in accordance with the law he might [be allowed to] distribute relief.

(6) *k'ou shih*, food.

(7) 當, at [that time], cf. Ex. 10. 8, where the complete expression is given. 散, to scatter, to distribute.

EXERCISE 48.

VOCABULARY.

試 *shih*⁴, to try, to test.

靜 *ching*⁴, quiet, still, serene.

場 *ch'ang*², an area, a place.

惰 *to*⁴, lazy, idle.

考 *k'ao*³, to examine.

弊 *pi*⁴, malpractices.

規 *kuei*¹, a pair of compasses;
a regulation; a custom.

屆 *chieh*⁴, to arrive at; a term.

差 *ch'ai*¹, to employ officially;

酌 *cho*², to consider, to deliberate.
rate.

*ch'a*¹, error, difference.

遣 *ch'ien*³, to send; to send away.

法。正 場 當³ 場。考 進² 法。試 身 以 勿¹

TRANSLATION.

1. Do not make trial of the law with your own person.
2. To enter the examination hall.
3. To execute on the spot.

1. 以, with.

2. 'hall', more correctly 'yard' or 'enclosure'.

3. *tang ch'ang*, on the spot. *ch'eng fa*, to carry out the regular process of the law, = to behead.

大員酌定諸事。遣¹⁵派武官二名。特遣¹⁶嚴¹⁴飭¹⁴差嚴密查拏。終¹³時¹³屆冬令風高冷。人亦非一類。每¹²屆年之弊非止一端。作弊之務期百弊盡除。災¹¹賑終¹⁰情。教⁹不嚴師之惰。夜⁷靜書爲友。勿⁸始勤。規⁶條身靜心勞之事。須⁴交規銀若干。酌⁵定

4. It is necessary to pay a fee of a certain amount.
5. [After due] deliberation to frame regulations.
6. Business which causes mental but not bodily labour.
7. In the quiet of the night books are one's friends.
8. Do not be diligent at first and idle at last.
9. To teach without strictness is laziness of the teacher.
10. I earnestly hope that all sorts of malpractices may be entirely got rid of.
11. The malpractices [attendant on] famine relief are not only of one kind; also the men who are guilty of the malpractices are not [only] one class.
12. Each [time] that we arrive at the close of the year.
13. The winter season has arrived: the wind is high, the cold severe.
14. He ordered his constables to make a strict search for them and arrest them.
15. To despatch two military officers.
16. [The Emperor] specially sent an officer of high rank to consider and settle all matters.

4. *kuei yin*, custom money, a fee; 若干, *jo kan*, so much.

5. *kuei tiao*, regulation clauses, regulations.

6. *Lit.*, *shên ching*, body-quiet, *hsin lao*, mind-toiling business.

11. *i tuan*, one point, one matter.

13. 令, *ling*, a season; *lit.*, the time arrives at the winter season.

14. 差, for 差人, an official servant. *yen mi*, severely and closely.

16. 諸, *chu*, all.

亦功、力館試無子再¹⁹推¹⁸忽¹⁷
 必惟⁽⁴⁾勤學習以弊。皆江多見
 隨其中勤自⁽³⁾人查一²⁰守鄉取縣
 時考勤可人員惰請場少、差
 察、惰日起果也、按規、受手
 分、有盡查⁽²⁾月安入辱拏
 票。

17. They suddenly saw a constable from the Magistracy, carrying in his hand a summons.
18. Cede much and take little; if affronted do not resent it.
19. Further, at the Provincial Examinations for Kiang-nan, the scholars who entered the [examination] hall were all able to keep the rules of the hall: they were peaceful and abstained from malpractices.
20. We beg that there may be a monthly examination [of the students] in order to discover their diligence or idleness.
- (2) We would remark that, if the official students in the college can really study diligently with all their might,
- (3) they of course can make progress day by day. (4) But it will be necessary to find out by examinations at the

17. *ch'uan p'iao*, a summoning paper, a summons.

19. Kiang-nan, a former province, now divided into Kiang-su and An-hui. *hsiang shih*, the country examination, that held in the capital of each province, as distinguished from the higher examination held for all the provinces at Peking.

20. —, one, one rule. In drawing up regulations, etc., the Chinese head each regulation with the character for 'one', instead of giving consecutive numbers, 'one', 'two', etc., as we do. *an yüeh*, month by month.

(2) 查, *vide* Ex. 23. 19, Note.

tsai kuan, in the school.

hsieh-hsi is an adjective agreeing with *jên yüan*; student officers, = official students, pupils at the Government College.

kuo nêng, really can, *chin li*, exhausting their strength, *ch'in hsieh*, diligently learn.

(3) *Lit.*, naturally can daily rise and, *yu kung*, have merit.

(4) *Lit.*, but in them the difference of diligence and idleness, one also must according to the time (= at the time) examine and search.

試、學、用、者、分、舉、又⁽⁶⁾、按、學、今⁽⁵⁾
 再、習、下⁽⁸⁾、酌、別、行、議、月、習、議
 行、俟⁽⁹⁾、等、量、次、大、每、考、半、俟
 察、下、者、差、第、考、年、該
 視、屆、照、遣、高⁽⁷⁾、一、三、一、員
 考、常、試、等、次、年、次、久、等

time whether they be diligent or idle. (5) We now propose that, after the pupils have studied for the length of half a year, they should be examined once every month. (6) We also propose at the end of every three years to hold a grand examination, in which their order will be determined. (7) Those [placed] in the higher class will after due consideration be given official employment on probation. (8) Those in the lower class will continue the ordinary course of study; (9) and, when the time comes for the next examination, we shall again proceed to enquire into [their progress].

(5) *chin i*, we now propose, *ssü*, waiting till (= when), *kai yuan têng*, the said officers (*i. e.*, pupils), *hsüeh hsi*, have studied, *pan nien chih chiu*, a length of half a year, *an yüeh*, month by month, *k'ao shih*, to examine, *i t'ü*, one time.

(6) 舉, *etc.*; to institute a great examination, one time, *fên piéh*, to differentiate, *ts'ü ti*, their order.

(7) 等, grade. *cho liang*, considering and measuring, *ch'ai ch'ien*, officially employ and send (give official employment), *shih yung*, using on trial.

(8) *chao ch'ang*, as ordinarily.

(9) *hsia chieh*, the next occasion. *ch'a shih*, examine and look at.

EXERCISE 49.

VOCABULARY.

夥 *huo*³, numerous; a partner, 協 *hsieh*², to harmonize; to assist.
 an assistant. 稍 *shao*³, somewhat, slightly.

盈 *ying*², full; overflowing. 垂 *ch'ui*², to hang down, to
 虧 *k'uei*¹, to fail; deficient. drop down.

憑 *p'ing*², to rely on; proof.

包 *pao*¹, to wrap; a bundle.

還 *huan*², to come back; to repay.

準 *chun*³, to determine; accurate.

定。水 濟。理 無 還。虧。而 易 案² 先¹
 稍 行 虧 不 盈。件 在
 垂¹² 多。入¹⁰ 務。短。如⁷ 欠⁶ 盈。 甚 魚
 首 夏 數 銀 萬⁴ 夥。行
 視 人¹¹ 以 無⁹ 協⁸ 歸 日 月⁵ 川 幫
 下。心 來 人 同 還、久 滿 歸 器³ 夥。
 稍 雨 協 料 並 不 則 海 小

TRANSLATION.

1. He was formerly an assistant at a fish-dealer's.
2. The legal cases are very numerous.
3. If a vessel be small, it is easy to fill.
4. The myriad streams run into the sea, and yet it does not overflow.
5. When the moon is full, then it wanes.
6. To owe money for a long period and not repay it.
7. He paid it back in full, and there was no deficiency at all.
8. To manage conjointly the affairs of the firm.
9. He has no one to assist him.
10. Ever since the beginning of summer the rainfall has been slightly excessive.
11. Men's minds were in some degree quieted.
12. To bow the head and look down.

1. 行, *hang*², a mercantile firm. *pang huo*, *lit.*, a helping assistant.

2. *chien*, numerative of *an*, a case or action at law.

3. Said of men of small ability.

7. *ju shu*, in accordance with the amount, in full, *kuei huan*, pay back, *ping wu*, there was not at all, *k'uei tuan*, loss and shortness.

8. *hsieh tung*, to act together, or conjointly. 行, *hang*, as in Example No. 1.

存 須 有 年 兩、情 今¹⁸ 屢¹⁷ 住 據 垂¹³
 私 協 盈 期 合 願 因 次 火。否。手
 見、力 虧、滿、夥 各 我 比 而
 以 同 各 公 生 出 等 對、包¹⁶ 紙¹⁵ 等。
 垂 心、人 同 意、本 彼 皆 辦 裏
 永 不 聽 結 準⁽²⁾ 銀 此 屬 工 不 爾¹⁴
 遠、得 認、算、於 五 見 準 料。能 有
 稍 務⁽⁴⁾ 或⁽³⁾ 一 千 信、確。 包 憑

13. To wait with the hands hanging down, (without attempting to do anything).
14. Have you proof, or not?
15. One cannot wrap up fire in paper.
16. He undertook the supplying of labour and materials.
17. They have been compared together several times, and they all are absolutely accurate.
18. Now, because we feel confidence in each other, we are willing each of us to furnish capital [to the extent of] five thousand taels, and to form a partnership for trading purposes. (2) It is determined that at the completion of a period of one year we shall settle accounts together: (3) whether there be gain or loss, each man will acquiesce and acknowledge it. (4) In order that [our association] may continue perpetually, it is absolutely necessary that we unite our strength and be of one mind, and we must not be influenced in the least by our private interests.

14. *p'ing chü*, proof.

15. *pao chu*, wrap up.

16. 包 frequently means 'to undertake', 'to contract for'.

17. *pi tui*, to compare and place opposite, compare together.

18. *ho huo*, uniting as partners, *sheng i*, to trade.

(4) *shao ts'un*, slightly to preserve, *ssü chien*, private views. *i ch'ui*, in order that it may go down (go on), *yung yüan*, for ever.

還、不任本準⁽⁴⁾布分千某各恐⁽⁵⁾
 足聽利至四起兩某存後
 本利、布清還、年十息、正、洋一無
 惟變如⁽⁵⁾十二包願⁽³⁾言⁽²⁾行紙、
 保賣、有⁽⁶⁾過月月作將明規今¹⁹此
 人或有期、底接爲自每平銀借合
 補有期、底接爲自每平銀借到同、

(5) Fearing that afterwards there may be no proof, we have now drawn up the above agreement, [of which] each man retains one paper (one copy).

19. I have now received a loan [from] the foreign firm of Messrs — — of [the sum of] five thousand taels of Shanghai silver exactly. (2) It is stated explicitly that interest will be charged at the rate of 2 p.c. per month. (3) I am willing to give as security forty bales of foreign cottons belonging to myself. (4) It is determined that at the end of the Twelfth Month of this year the principal and interest shall be repaid in full. (5) If it should be that I overstep the limit, I will submit to [the creditor's] taking the cotton goods and selling them. (6) Should perchance it be that [the proceeds are] not equal to the principal and interest,

(5) 合同, an agreement.

19. *chieh*, he has borrowed, and *tao*, the money has actually come into his hands. *mou mou*, *vide* Ex. 16. 5.

規平; 5000 taels, or Chinese ounces of silver, according to the weights which are used for weighing silver in commercial transactions at Shanghai, these weights being known by the name of *kuei p'ing*: *p'ing*, literally, scales.

(2) 分, *vide* Note to Ex. 32. 9.

(3) *yüan Chiang*, I am willing to take forty bales, etc., *tso wei*, and make them to be, *an-tang*, a pledge, (not a common expression).

(5) *jên t'ing*, allow. *p'ien*, convert into money.

(6) 惟 here does not mean 'only'. It emphasizes the words following, and it is best omitted in the translation. 補, *pu*, fill up [the deficiency] and, *huan*, repay.

據。爲 票 借 此 立 特 憑、無 後 恐⁽⁷⁾

the surety will make good [the difference]. (7) Fearing that afterwards there should be no proof, I specially execute this acknowledgement of the loan as evidence.

EXERCISE 50.

VOCABULARY.

鋪 <i>p'u</i> ⁴ , a shop.	拒 <i>chü</i> ⁴ , to ward off, to oppose.
境 <i>ching</i> ⁴ , a region, a district.	捕 <i>pu</i> ³ , to catch, to seize.
搶 <i>ch'iang</i> ³ , to take by force; to rob.	格 <i>ko</i> ² , to correct; a pattern, a rule.
劫 <i>chieh</i> ² , to rob.	獲 <i>huo</i> ⁴ , to seize, to arrest.
捉 <i>cho</i> ¹ , to seize.	斃 <i>pi</i> ⁴ , violent death.
倘 <i>t'ang</i> ³ , if, but if.	恤 <i>hsü</i> ⁴ , to pity; to relieve.
行 倘 ⁹ 急 ⁸ 兵 人 出 夜 ⁵ 入 ⁴ 邊 ³ 皆 ² 開 ¹	
罕 敢 水 捕 勒 搶 裏 境 境 爲 設	
辦。故 好 捉 銀。劫。分 間 不 鋪 玉	
違、捕 劫 路 禁。靖。夥。器	
定 魚。匪。派 ⁷ 捉 ⁶ 外 鋪。	

TRANSLATION.

1. To open a shop for [the sale of] articles of jade.
2. They all are shop assistants.
3. The frontier region is disturbed.
4. When you enter a territory, ask what is prohibited in it.
5. During the night they go out by different roads and commit robberies.
6. To make a man prisoner and extort money from him.
7. To despatch soldiers to arrest robbers.
8. Troubled water is good to catch fish in.
9. If they dare to disobey intentionally, I certainly shall proceed to arrest and punish them.

捕、兵 賊 居 斃 入 意 有¹⁵ 恩、 能¹² 拒¹⁰
 許 勇 匪 民 妻 家。 實 犯 以 格 捕
 爾 實 搶 人 命。 獲 必 恤 君 殺
 等 力 劫、 等 知 爲¹⁹ 賊 厚 獲。 窮 心 差。
 格 捉 爾⁽³⁾ 此 搶 利。 民。 之
 殺、 拿、 等 悉、 去 一¹⁶ 非。 拒¹¹
 照 倘⁽⁴⁾ 務 境⁽²⁾ 示 年 濟¹⁴ 傷
 例 賊 宜 內 諭 去 一¹⁷ 格¹³ 官
 無 敢 協 如 鋪 物、 羣 種 恤 外 兵。
 罪、 拒 同 有 戶 殺 盜 生 貧。 施

10. To resist arrest and kill the police officers.

11. To resist and wound the imperial troops.

12. He is able to correct what is wrong in the sovereign's mind.

13. To show extraordinary kindness, in order to compassionate the needy.

14. To help those in difficulty and to relieve the poor.

15. If there be offenders they must be arrested.

16. This year each kind of trade has really made substantial profits.

17. One night a gang of robbers entered his house.

18. He was robbed of his valuables and other property, and his wife was killed by the brigands.

19. Therefore [I issue] a notification bidding [you] shopkeepers and [other] inhabitants to know well that, (2) if there be brigands who plunder and rob within the district, (3) you must unite with the soldiers in making real efforts to capture them. (4) If the brigands dare to resist arrest, I permit you to kill them in self defence; and, in accordance

13. *ko wai*, beyond the rule, extraordinary; *shih ên*, to bestow favours, to show kindness, e. g., to make a grant of food or money.

18. *Lit.*, he suffered that the brigands robbed him of valuables and property, and that they killed his wife: *ch'i ming*, his wife's life.

19. *wei⁴ ts'ü*, on account of this, *shih*, I notify, *yü* commanding, *p'u hu*, shopkeepers and, *ohü min*, resident people, — *jên têng*, merely a plural termination.

(3) 務宜, *wu i*, essentially ought, = positively must. 拿 = 拏.

(4) *ko sha*, to kill any one resisting lawful authority, to kill in self defence.

賞、該百斃傷⁽⁹⁾賊次名銀且⁽⁵⁾
 決⁽¹²⁾處兩命重拒要賞五格
 不處如⁽¹¹⁾者、者、犯、給十殺
 食地保稟有此等情事、賞給恩恤銀一
 言、明、以憑核由一傷元、被⁽⁸⁾元、一紅

with the law, it will be no crime [on your part]. (5) Moreover, for the killing in self defence of one brigand, I will give a reward of fifty dollars. (6) For the capture alive of one important offender, I will give a reward of one hundred dollars. (7) For an offender of secondary importance I will give fifty dollars. (8) If any one be wounded by brigands who resist, I will give him five dollars as compensation. (9) To him whose wounds are severe, twenty dollars. (10) If [there should be] any one who dies on account of his wounds, I will give a compassionate gratuity of one hundred taels. (11) If there should be matters of this kind, let the *ti-pao* of the place concerned report the same, so that I may be enabled to examine [into the matter] and pay the reward. (12) I certainly will not eat my words (not break my promise).

(5) *shang chi*, bestow and give. *hua hung*, a reward, *lit.*, flowers and red. It is said that formerly it was the custom to present, as a public reward, a piece of red silk embroidered with flowers, and later the expression came to mean any reward.

元, *yuán*, a dollar: this character is often found with the meaning of 'dollar', being used in place of *yuán*, round, (for which see next Exercise).

(8) *pei tsei chü shang*, suffers that a brigand resisting wounds him. *yao tzü*, medicine money, money to buy medicines.

(11) 由, *vide* Note to Ex. 22. 8.

ti-pao, a headman or constable, who is appointed by the local authorities, and whose duty it is to report to them what happens in his village or district, as well as in some degree to maintain order. 以憑; *p'ing*, to depend on; in order that I may have something to go on, *ho*, in examining, etc..

(12) *chüeh*, positively, certainly.

EXERCISE 51.

VOCABULARY.

訪 <i>fang</i> ³ , to search, to enquire.	承 <i>ch'êng</i> ² , to receive; to undertake.
項 <i>hsiang</i> ⁴ , a kind, an item; sum of money.	炮 <i>p'ao</i> ⁴ , a cannon.
巡 <i>hsün</i> ² , to patrol, to go the rounds.	充 <i>ch'ung</i> ¹ , to fill, to hold the place of.
繳 <i>chiao</i> ³ , to hand in; to pay.	捐 <i>chüan</i> ¹ , to subscribe money.
漏 <i>lou</i> ⁴ , to leak; to evade payment.	圓 <i>yüan</i> ² , round; a dollar.
	矩 <i>chü</i> ³ , a carpenter's square; a rule.

將⁶ 捕 巡⁵ 晝⁴ 嚴 情 如 隨³ 各² 認¹
 銀 獲 察 夜 拏 弊、有 時 項 真
 繳 盜 洋 巡 重 卽 前 密 生 察
 案。賊。面、防。辦。行 項 訪、意。訪。

TRANSLATION.

1. To search and enquire in earnest.
2. Each kind of trade.
3. [He is ordered] immediately to make close enquiries, and if there be any of the above kinds of malpractices, to proceed at once rigorously to arrest [the offenders] and deal with them severely.
4. Day and night to patrol and guard.
5. To cruise about and search the seas [in order] to capture pirates.
6. To take the money and pay it into court.

3. *sui shih*, following the time, immediately. 情弊, matters and malpractices, = malpractices.

5. 巡 is merely another form of 巡.

規 方 明¹⁷ 理 想 當 買¹² 業 中 船⁸ 應⁷
 矩。 圓 月 義 充 水 得 補 漏 完
 之。 不 學。 勇 手。 洋 無¹¹ 漏 水 之
 至。 常 丁。 炮 人 遲。 入。 稅、
 圓。 捐¹⁶ 鄉¹⁴ 十 承 如
 此¹⁹ 助 捐¹⁵ 愚 尊。 管 子¹⁰ 船⁹ 數
 人 規¹⁸ 善 資 貪 之 承 到 繳
 無 矩 舉。 設 利 充¹³ 產。 父 江 清。

7. The duties which ought to be paid, have been paid in full in accordance with the amount.
8. The ship leaked, and the water came in.
9. When the boat reaches the middle of the river, it is [too] late to stop the leak.
10. The son inherits his father's property.
11. An estate which no one receives and takes charge of, (ownerless property).
12. He acquired by purchase ten foreign cannon.
13. To serve as a sailor.
14. The stupid countrymen in their greed for gain desire to serve as soldiers.
15. To contribute funds for the establishment of a free school.
16. To contribute to the support of a good undertaking.
17. The bright moon is not always round.
18. The compasses and the carpenter's square are the perfection of squareness and roundness.
19. This man has no manners.

7. 完, *wan*, to pay.

12. 炮, a common way of writing *p'ao*, a cannon: a more correct form is given in Ex. 67. 尊, *tsun*, numerative of cannon.

13. 當, to be, to hold the position of, *ch'ung tang*, to serve as.

14. *hsiang yü*, the country dolts. 想, *hsiang*, think, = desire. For *yung*, vide Ex. 22. 12.

19. *kuei chü*, a rule, a custom; also, as here, manners.

受盜賊月規、府任從其走私漏稅、收
 並非由官支給、是⁽⁵⁾以辦
 該船上頭人捐資⁽⁵⁾辦理、係
 各水手工食等項、俱⁽⁴⁾並
 船及船上器械、火炮、並
 方准承充、且⁽³⁾所用之巡
 府規銀、二⁽²⁾千圓不
 之巡船、每⁽²⁾隻皆要繳
 訪²¹得近⁽²⁾日各州縣所
 殺²⁰人盈野、罪不容於死。

20. To kill people [in such numbers as] to fill the fields; death is not punishment enough for this.

21. We have discovered that of late [in the case of] the cruisers provided by each Sub-prefect or Magistrate, (2) for each vessel it is in every case necessary to pay to the authorities a fee varying from two to three thousand dollars, before it is allowed to serve. (3) Moreover, the vessels used, and the implements, weapons and cannon, together with the wages and food of the sailors, (4) are all supplied by the masters on the said vessels at their own expense, and are not paid for by government. (5) Therefore the authorities allow them to smuggle and evade [payment of] duties, [as well as to] accept monthly fees from pirates.

20. 罪, etc., the guilt [is so great that it], *pu jung*, is not contained in death.

21. *fang tē*, to enquire and get, to get by enquiry, to discover.

(2) 隻, *chih*, numerative of vessels. *kuan fu*, the authorities, the Subprefects, etc., above mentioned. *pu tēng*, not the same, varying; 方, then; *ch'êng ch'ung*, obtain and fill [the post].

(3) 及, and. 等項, such items, these items. 工, labour, wages.

(4) *chü hsi*, etc., [in the case of] all [it] is the masters, etc., contribute funds, *pan li*, to supply them; *ping fei*, and not, *yu*, by, *kuan*, the government, *chih chi*, disburse [money].

(5) 是以, *shih i*, therefore, *kuan fu*, the authorities, *jên ts'ung*, permit, *ch'i*, them, the masters, *tsou ssü*, to smuggle.

不 明 有 打 則 銀 交 名 每⁽⁶⁾
 捉 見、巡 劫、隨 四 與 每 賊
 拿。 皆 船 雖⁽⁷⁾ 便 圓、規 月 一

(6) Each pirate every month pays a fee of four dollars, and then he commits piracies as he pleases. (7) Though a cruiser should see him distinctly, in no case does it arrest him.

(6) 交, *chiao*, to hand, *yü*, to; *chiao yü*, pay to them. *kuei yin*, a fee. *sui pien*, according to his convenience, as he pleases, *ta chieh*, practise robbery.

EXERCISE 52.

VOCABULARY.

抽 <i>ch'ou</i> ¹ , to pull, to draw out;	仰 <i>yang</i> ³ , to look up; humbly.
to levy.	究 <i>chiu</i> ⁴ , to examine, to investigate.
指 <i>chih</i> ³ , a finger; to point.	
華 <i>hua</i> ² , bloom; flowery; China.	販 <i>fan</i> ⁴ , to trade, to deal in.
釐 <i>li</i> ² , one thousandth part of	概 <i>kai</i> ⁴ , all, general.
an ounce.	隱 <i>yin</i> ³ , secret; to conceal.
符 <i>fu</i> ² , a tally; to agree; a	匿 <i>ni</i> ⁴ , to hide.
charm.	

花。眼 富 榮⁴ 憑 指 先³ 指。傷 刀² 事 抽¹
 前 貴 華 據。出 須 人 利 外。身

TRANSLATION.

1. To withdraw oneself from (to get out of) the affair.
2. If a knife be sharp, it cuts men's fingers.
3. First you must point out the proof.
4. Glory and splendour, wealth and honour, are flowers before the eyes (flowers of the moment).

說、怨 不¹⁵ 運。 兵 結。 辦。 卽 不 護 抽⁵
 不 而 傳 器 販¹² 着¹¹ 遵 符。 身 釐、
 必 友 說 奏¹⁴ 概 馬 將 照 之 取
 隱 其 主 明 屬 之 辦 符。 華
 匿。 人。 人 大 違 人。 案 理。 商。
 有¹⁷ 事。 概 禁、 公 嚴¹⁰ 天 查⁷
 話 形。 不 一¹³ 行 恩。 出
 明 匿¹⁶ 販 切 究 究 仰⁹ 筆 善⁶
 爲

5. In levying lekin, one collects it from the Chinese merchant.
6. Goodness is a charm which protects the person.
7. He discovered that the handwriting did not agree.
8. Humbly to pray for the heavenly favour, (the Emperor's favour).
9. I beg that you will at once act in accordance with [the instructions given].
10. To proceed stringently to investigate and deal with [the case].
11. Let him investigate and settle each case impartially.
12. A horse dealer.
13. Weapons of war of every kind are all contraband, and no one is allowed to trade in them.
14. To report to the Throne the broad facts [of the case].
15. Do not tell [people] the secret affairs of your master.
16. To conceal one's resentment and [pretend] to be friendly with the man.
17. If you have anything to tell, speak it out plainly; you must not conceal it.

5. Lekin (釐金): a tax on goods, originally, as its name shows, fixed at one thousandth part of their value.

7. *pi chi*, *pén* tracks, handwriting.

9. 仰, often used, by courtesy, when giving instructions to inferiors.

13. *wei chin*, offend against prohibition, contraband. *fan yün*, *lit.*, to convey for sale.

14. *tsou ming*, to report to the Emperor. *ta kai*, general, a general outline.

16. 友, *yu*, to be friendly.

定報所海人爲²⁰向其關本此¹⁸
 章、明、指、關、等、此、承、抽、進、行、貨、
 完、繳、之、稅、知、示、買、口、或、在、
 內、地、處、單、悉、仰、之、稅、外、買、岸、
 釐、金、賣、與、爾⁽²⁾往、來、客、商、
 以、即⁽⁴⁾一⁽³⁾請、諸、色、捐。即、向、海、在、
 符、應、到、領、

18. While these goods [remain] in the port; never mind whether they be in the [possession of the importing] firm itself, or whether they be in the hands of a purchaser, (2) with the exception of the maritime customs import duty, no one must levy any duty upon them at all.
19. [They must] wait till after the goods have been sold, and then collect the lekin from the Chinese purchaser.
20. Therefore [I issue] a notification, desiring [you] travelling merchants who go and come and all kinds of men to know well, (2) that, if you apply for and obtain custom-house transit passes, and convey foreign goods for sale, (3) as soon as [the goods] arrive at the place indicated [in the pass], and are sold to Chinese traders, (4) [the parties

18. (2) 除...外, *vide* Ex. 27. 15.

i kai, one and all, *pu tē*, one must not, *hsiang ch'i*, on them, *ch'ou shou*, levy.

19. 即向, *etc.*; *chi*, then, *hsiang*, upon the acquiring and purchasing Chinese merchant levy the lekin. 捐; *li ch'uan*, lekin contribution, another term for lekin.

20. 客商; *k'uo shang*, travelling merchants, *chu sē* and all kinds of, *jèn tēng*, men.
 (2) *ēr h tēng ju yu*, if it be that you, *ch'ing ling*, ask for and receive. 稅單, *shui tan*, *sc. nei ti shui tan*, inland duty papers, *i.e.* transit passes. According to treaty, foreign goods going inland, and, if owned by a foreigner, native goods coming from the interior to a treaty port for exportation, can be protected by a transit pass, and so freed from all liability to pay duties during their transit; for which favour they pay an extra half-duty at the port itself.

(3) 所指之, indicated.

(4) *wan chiao*, to pay.

究 公、將 出、一⁽⁶⁾ 匿 後、承 倘⁽⁵⁾
治。 分 貨 定 經 不 有 買 該
別 充 卽 查 報、隱 之 商

concerned] ought at once to report [the sale] and pay the inland lekin, in order to be in accord with the rules laid down. (5) But if, after the said traders have purchased [the goods], there be concealment [of the fact] and failure to report it; (6) as soon as it has been discovered, [the authorities] assuredly will at once confiscate the goods, and punish the parties as each may deserve.

(6) 充公, *ch'ung kung*, make them become public property, confiscate, and, *fên piéh*, dividing and distinguishing, *chiu chih*, investigate and deal with.

EXERCISE 53.

VOCABULARY.

衙 <i>ya²</i> , an office.	呈 <i>ch'êng²</i> , a plaint; to present to a superior.
沿 <i>yen²</i> , along; to continue.	驗 <i>yen⁴</i> , to examine, to inspect.
途 <i>t'u²</i> , a road; a journey.	追 <i>chui¹</i> , to pursue, to follow.
刻 <i>k'ê¹</i> (or, <i>k'o</i>) to carve. <i>k'ê⁴</i> , a short time, a quarter of an hour.	銷 <i>hsiao¹</i> , to melt; to cancel.
停 <i>t'ing²</i> , to stop, to cease.	只 <i>chih³</i> , only.
	仍 <i>jêng²</i> , still, yet; again.
	司 <i>ssü¹</i> , to control; an officer.

處。 各 海 沿² 門。 衙 縣 知¹

TRANSLATION.

1. The Magistrate's Yamen.
2. Each place along the coast.

1. A Yamen is the official residence and office of a Chinese Mandarin.

一 仍 此 追。該¹³ 遣¹¹ 呈。停⁸ 刻 途。沿³
 人 行 貨 員 員 兵 字。 江
 司 稟 仍 業¹⁴ 虧 驗 務¹⁰ 講。 應⁵ 各
 理 明 無 經 短 尸。將 和。不⁷ 顧 州
 文 上 銷 銷 銀 護 任 前 縣。
 件。司。場。案。兩、追¹² 照 爾⁹ 一 途。
 着 趕 呈 何 刻 死⁴
 應¹⁷ 只¹⁶ 只¹⁵ 卽 馬 驗。日 停 石⁶ 於
 請 可 怕 嚴 賊。 入 止。上 半

3. Each Sub-prefecture and District along the Yangtse.
4. To die half way on one's journey.
5. One ought to regard the road ahead (to pay attention to the future).
6. To carve words on stone.
7. Not to allow them to stop for a moment.
8. To stop one's troops and discuss peace.
9. What day did you enter your plaint?
10. You must present your passport for inspection.
11. To send an officer to examine the corpse (to hold an inquest).
12. To pursue the mounted brigands.
13. Let stringent measures be taken at once to recover the deficit in the accounts of the officer in question.
14. He has already closed the case.
15. Only I fear that these goods will still have no market.
16. I can only again report [the matter] to my superior officer.
17. We ought to engage one man to manage the documents (to act as secretary).

5. *ku*, to regard.

13. Supply 之 after 短, *tuán*, making the first four words into a participle attached to *yin liang*, — the silver ounces of which the said officer is deficient and short, *cho*, I order [the proper authorities] at once stringently to pursue.

14. *yeh ching*, already has.

15. *hsiao ch'ang*, a place where they can be got rid of.

地、之、文⁽⁵⁾在發賣、照總⁽³⁾准準。洋¹⁸
 卽、貨、內彼處只⁽⁴⁾之稅總炮
 刻、一、又聲呈須聽務理爲¹⁹能
 將、到、明、官將司衙照及
 單、所、明、查運其議門會遠
 繳、指、運、驗、照途定、文事、而
 銷、之、照、驗、照途運、開、接⁽²⁾有

18. Foreign cannon carry a long way and shoot straight.

19. In the matter of an official communication. — I have received a despatch from the Tsungli Yamen saying, (3) the Inspector General of Customs has decided that transit pass goods may be permitted to be sold [at places] along the route; (4) and that it is merely necessary to present the transit pass to the authorities for examination at that place, (*i. e.* at the place of sale). (5) In the [Tsungli Yamen's] despatch it is further stated, [with regard to] transit pass goods, that, as soon as they arrive at the place indicated [in the pass], [the merchant must] immediately hand in the pass

18. *Lit.*, *nêng*, can, *chi yüan*, reach far, and, *yu chun*, have accuracy.

19. 爲...事; A Chinese despatch begins with a sentence, of which the first word is *wei*⁴ and the last is *shih*, "on account of [such or such] a matter". As to *chao hui*, *vide* Ex. 23. 15.

(2) 准, to receive a despatch from an equal or a superior; generally used without 接, *chieh*. Tsungli Yamen, the Chinese Board of Foreign Affairs; for its full title, see Ex. 70. 4 (2). *wên*, a despatch, *k'ai*, saying.

(3) The European Commissioner of Customs in each treaty port is called 稅務司, *shui wu ssü*, (superintendent of duty matters); and the head of the whole Customs Service, the Inspector General at Peking, is known as the *tsung shui wu ssü*.

運照, *yün chao*, a conveyance certificate. This is the ordinary term for a transit pass, *vide* Note to Ex. 52. 20 (2). *yün chao chih huo*, transit pass goods, *i. e.*, goods protected by a transit pass. *t'ing*, to permit.

其, them, *sc.* the merchants. *yen t'u*, along the route, (instead of waiting till their arrival at the spot named in the pass). *fa mai*, simply, 'to sell'.

(5) 卽刻, then immediately, *chiang tan*, take the pass and, *chiao*, hand it in, *hsiao*, [in order that it may] be cancelled.

繳、稅 仍 照 前 事 往 洋 之 一⁽⁶⁾
 何 務 然 務 不 官 往 商 貨 經
 商 司、不 宜 再 諭 不 所 無 繳
 停 以⁽¹¹⁾ 隨 追 飭 領 異 銷、
 發 後 只 到 問 各 運 等 便
 也。 何 可 隨 以 洋 請 語、與
 商 行 繳、後 商 貴 而⁽⁷⁾ 無
 不 飭 如⁽¹⁰⁾ 運 以⁽⁹⁾ 領 來 各 單

for cancelment, (6) and, as soon as it has been handed in and cancelled, then [the goods] will in no wise differ from goods which never had a pass. (7) But of late it has constantly happened that foreign merchants have not given up the transit passes which they have received. (8) I ought [therefore] to request you, Mr. Consul, to notify all foreign merchants that, (9) [as regards] the past no further enquiries will be made, but in the future transit passes must certainly be given up immediately on arrival [at the place indicated in them]; (10) and, if they still fail to give them up, I can only send instructions to the Commissioner of Customs, (11) that henceforth he must cease issuing passes to any merchant who fails to surrender them.

(6) *pien*, then, *yü*, with, *wu tan chih huo*, not-having-a-pass goods, *wu i*, [they are] not different. 等語, such words: this expression, which should not be translated, is merely inserted to mark the termination of the Tsungli Yamen's remarks. We shall meet with other very similar expressions, also used to show the conclusion of quotations.

(7) *êrh ko yang shang*, but all foreign merchants, *so ling yün chao*, the transit passes which they receive, *chin lai*, of late, *wang wang*, constantly, *pu chiao*, they do not deliver up.

(8) Mr. Consul; in Chinese the formal way of addressing an officer is to prefix *kuei* (honourable) to his official title. Honourable Consul, = you, Mr. Consul.

(9) 再, *tsai*, further, *chui wên*, follow up and enquire: *chui*, has often the meaning of reverting to what is past. 隨, *etc.*, according as they arrive, accordingly give up.

(10) 然, *jan*, is merely an adverbial termination.

(11) *Lit.*, in future what merchant does not give up, to what (*i. e.*, to that) merchant cease issuing.

EXERCISE 54.

VOCABULARY.

卑 <i>pei</i> ¹ , lowly, humble; oneself.	阻 <i>tsu</i> ³ , to hinder, to stop.
昨 <i>tso</i> ² , yesterday; recently.	建 <i>chien</i> ⁴ , to found, to establish.
閱 <i>yüeh</i> ⁴ , to review; to peruse.	造 <i>tsao</i> ⁴ , to make, to build.
控 <i>k'ung</i> ⁴ , to accuse; to bring an action.	勘 <i>k'an</i> ⁴ , to examine personally, to inspect.
堂 <i>t'ang</i> ² , a hall; a court of justice.	列 <i>lieh</i> ⁴ , to place in order; to set forth.
訊 <i>hsün</i> ⁴ , to interrogate judici- ally.	契 <i>ch'i</i> ⁴ , a deed; a document.
	美 <i>mei</i> ³ , excellent; beautiful.

上⁸ 京 之 控⁶ 業 昨⁵ 昨⁴ 年 本 卑² 天¹
 有 呈 銀。 追 已 接 去 如 也。 讓 尊
 天 控。 借 閱 來 閱 昨。 德 地
 堂。 赴⁷ 欠 悉。 文、兵。 千³ 之 卑。

TRANSLATION.

1. Heaven is exalted, earth is lowly.
2. Humility and meekness are the foundation of virtue.
3. A thousand years are as yesterday.
4. I went yesterday to review troops.
5. Your despatch, which I received yesterday, I have minutely perused.
6. To bring an action for the recovery of money borrowed and owing.
7. To go to the capital and lay a charge.
8. Above there is the hall of heaven.

1. 尊, *tsun*, honourable, venerable.

5. *lai wên*, an in-coming despatch.

契查¹⁹例河次¹⁶阻其¹⁴國米供未⁹
 爲明列岸。日止。欲建船核曾
 據。契左。復建業。難斷。坐
 據。今¹⁷同勘¹⁵造免堂
 列¹⁸將道定學造¹³停運¹¹訊
 特²⁰聖公府邊堂、作止。河間。
 立施議往界。誰惡淺
 賣恩。各勘能語。立¹²阻、訊¹⁰

9. He has not sat in court and examined [the parties].
10. To take the evidence, consider [the matter] and give a decision.
11. The Grand Canal is blocked by shallows, and it is difficult for the rice boats to avoid being stopped.
12. To found a kingdom and establish a dynasty.
13. To fabricate wicked stories.
14. If he wishes to build a school, who can stop him?
15. To inspect and determine the boundary line.
16. Next day again with the Taotai and the Prefect I went to inspect the river bank.
17. We now set forth below all the regulations as agreed upon at a public meeting.
18. Successive Emperors have bestowed favours.
19. To examine the documents and proofs.
20. We have specially executed a deed of sale as proof.

9. 曾, *ts'êng*, has.

10. 核, *ho*, to examine, to weigh the facts.

11. *yün ho*, transport river: this is the name of the Grand Canal, which runs from Hangchow to Tientsin, a distance of more than 600 miles. 淺, *ch'ien*, shallow.

14. Taotai; cf. Ex. 23. 12.

17. *lich tso*, arrange on the left hand side of the paper, which, with the Chinese way of writing, is equivalent to our 'below': similarly, *yu*, the right hand, is used for 'above'. 公議, publicly discussed.

兩應⁽⁴⁾所等教控本據垂遠。何²¹
 造俟稟情、堂、某善卑訓必
 勘飭是該⁽³⁾呈某等縣教捐²²捨
 明差否教請等赴教人。資近
 訊傳屬民示阻縣民成而
 斷。集實、等禁、建稟⁽²⁾王昨²³美、走

21. What need is there to reject what is near, and go after what is distant.
22. Contribute funds to accomplish good [works]; hand down instructions to teach men.
23. Yesterday Wang Pên-shan and other converts of my District came to the Magistracy, (2) and charged certain persons with preventing them from building a chapel; they prayed that I would issue a notification forbidding [this conduct]. (3) [As regards the question whether] the complaint made by the said converts be true or not, (4) — that must wait till I have the two parties summoned before me together, and, after inspection of the site, interrogate them and give my decision.

22. 垂, *ch'ui*, hand down to future generations.

23. 據, is connected with *ping*, below; but it cannot conveniently be translated here. For its meaning *vide* Note to Ex. 25. 18. 卑, a self-depreciatory term for 'my'. The writer of the passage is evidently the Magistrate of the District; and as he uses *pei*, for 'my', he must be addressing a superior officer. *chiao min*, a Chinese who is a follower of the [Christian] doctrine. 等, and others.

(2) *ping kung*, petitioned charging. 等, here, (and again in Section (3)), a sign of the plural. *chiao t'ang*, doctrine hall, chapel. 呈, *ch'ing*, to address a superior, *ch'ing*, requesting.

等情, (*cf.* Ex. 53. 19 (6)) marks the close of the converts' statement: and the use of the word 情, (facts, matters), shows that the quotation is from something written by an inferior.

(3) *Lit.*, that which the said converts petition, *shih fou*, whether it be or not, *shu shih*, that it be true.

(4) *Lit.*, *ying ssü*, one ought to wait [till I], *ch'ih ch'ai*, order my police, *ch'uan chi*, to summon and assemble, *liang tsao*, the two parties, *k'an ming*, inspect and make plain, *hsün tuan*, interrogate and decide. 造 here has a special meaning: *liang tsao*, the two parties in a case.

國 爲 王 今⁽⁴⁾ 奉 列 堂 賣 內 建 查²⁴
 教 業、 本 閱 教 傳 公 作 只 造 教
 堂 並 善 抄 人 教 產、 本 可 堂、 士
 公 非 承 契、 之 士 不⁽³⁾ 載 契⁽²⁾ 買
 產。 美 買 係 名、 及 得 教 明、 產

24. I would remark that, when missionaries buy land [for the purpose of] building chapels, (2) it may only be inserted in the deeds that [the land] is sold to be the common property of the local mission (*lit.*, chapel): (3) one must not set forth the names of the missionaries or of the converts. (4) In the present case, looking through the copy of the deed, it is, (*i. e.* one finds that the words are), "Wang Pên-shan buys it to be his property", and not "the common property of the American mission".

24. (3) 列, set forth. *ch'uan chiao shih*, preach-the-doctrine scholar, = the much commoner 教士, missionary. 及, and, or. *fêng chiao jên*, receive-the-doctrine men, converts.

(4) 抄, *ch'ao*, to copy. *ch'êng mai*, receives and buys. *mei kuo*, America: the name by which the United States is generally known.

EXERCISE 55.

VOCABULARY.

旨 *chih*³, an imperial decree, or 毫 *hao*², a hair; extremely small, rescript. minute.

滋 *tsü*¹, to make to grow; to 勸 *ch'üan*⁴, to exhort, to advise. excite. 妨 *fang*¹, to impede; to matter.

希 *hsi*¹, to hope. 礙 *ai*⁴, to obstruct; to injure.

附 *fu*⁴, adjacent; to add to, to 誠 *chieh*⁴, to warn, to admonish. join. 浮 *fou*², to float; fleeting.

妄 *wang*⁴, reckless; false.

有礙於民。數日何妨。往附近各鄉勸捐。遲¹⁰買賣爭毫釐。派⁹員前一⁷毫之惡勸人莫作。傳訊附近居民供稱。並⁶據多少希⁴即示知。該⁵錢希圖惑眾滋事。定奪。望³雨滋生田禾。遵旨籌辦防務。請²旨

車¹²多礙路。妨¹¹賢病國。

TRANSLATION.

1. In obedience to a decree, to consider and deal with (*i. e.* institute) defence measures.
2. To request a decree deciding [the affair].
3. They are looking for rain to make the corn in the fields grow.
4. They aim at deceiving the people and stirring up trouble.
5. I hope you will at once notify me how much money I owe you.
6. Moreover the neighbours who were summoned and examined gave evidence stating....
7. Exhort men not to do the smallest amount of evil.
8. In trade one fights for the minutest sums.
9. He directed an officer to proceed to every village in the neighbourhood and exhort [the people] to give contributions.
10. What will a few days' delay matter?
11. It impedes the eminent, contaminates the state and causes injury to the people.
12. If carts be numerous, they obstruct the road.

4. *hsi t'u*, hope and scheme, *huo*, to deceive.

5. *kai*, to owe, *to shao*, how much.

6. *Lit.*, *ping*, at the same time, *chü*, he got from, *fu chin chü min*, the near dwelling people, *ch'uan hsün*, summoned for examination, *kung ch'êng*, statements declaring.

8. A *hao* is the tenth of a *li*, or the ten-thousandth part of a tael.

11. 礙 is often written 碍.

附爾⁽⁴⁾生相民係妄可浮¹⁶勸皇¹³
 和。百事安、與奉爲。妄。流誠上
 姓端、第⁽³⁾各諭西¹⁹毆¹⁸無根訓
 無希恐教堂准人斃平之言。浮¹⁵誠
 知圖外來教士行、來平民、言。浮¹⁵官
 利乘來游教士本⁽²⁾華民、言¹⁷民。
 害、間游民年省傳種言¹⁷水出¹⁴
 隨搶民久商教種種不面。示
 聲劫、滋久商教種種不面。示

13. The Emperor instructs and admonishes his officers and people.

14. He issued a proclamation advising and warning the people under his jurisdiction.

15. Floating on the surface of the water.

16. Floating rumours without foundation.

17. In one's language one may not be reckless.

18. He beat to death common persons and acted recklessly in all sorts of ways.

19. The coming of Europeans to China to teach their doctrine has been sanctioned by Imperial Decree. (2) The merchants and people of our province and the missionaries of each chapel have for many years been at peace with each other. (3) Only I fear that vagrant folk coming from outside may stir up trouble and create disorder, hoping to take advantage of the opportunity to plunder and rob; (4) and that you, the people, not knowing good from harm, may be led into joining them.

16. *fou liu*, floating and flowing, *wu*, having no, *kên*, root.

19. *Lit.*, that western men come to China to teach doctrine, *hsi*, is [a practice which has], *fêng*, received, *yü chih*, a Decree, *chun hsing*, authorizing it to be done.

(2) The merchants and people have been, 相安, mutually at peace, 與, with, etc..

(3) 第; note the meaning of *ti*, 'only'. 滋, etc., stir up and produce affairs and matters. 間, space, space of time, opportunity; *ch'êng chien*, to avail oneself of the opportunity.

(4) *sui*, follow, *shêng*, the sound, *fu*, join and, *ho*, harmonize.

浮言、妄生事端。安恒業、切⁽⁵⁾勿輕聽。族鄰、各守本分、各等務、各嚴誠、子弟。毫無損傷妨礙、爾⁽⁴⁾。於⁽³⁾地方風土事宜、教、無⁽²⁾非勸人為善、內地、各處設堂傳國教士、前來中國、爾²⁰等當想、外洋各

20. You ought to reflect that the missionaries from foreign countries, who come to the interior of China, in each place erecting chapels and preaching their doctrine, (2) do so merely for the sake of exhorting men to be virtuous, (3) and do not in the slightest degree injure or impair the *fêng-shui*, the soil or the affairs of the locality. (4) You must each of you severely admonish your young people, kinsmen and neighbours, that they should all of them keep to their proper duties, and all remain quietly in their regular occupations, (5) that on no account should they listen lightly to rumours, or recklessly stir up trouble.

20. (2) *wu fêi*, it is nothing but.

(3) 風 here stands for 風水, the mysterious influences which, as the Chinese believe, affect the fortunes of persons and places. 土 = 土地, the soil or territory. 事宜, *lii*, matters which ought [to be done]; but here the two words are practically equal to 事情, affairs. 毫 *hao wu*, not in the slightest degree, 勿 *shang*, do injury, 妨礙 *fang ai*, or be an impediment, 於, to, 地方, the locality's, *fêng-shui*, etc..

(4) *pên-fên*, their proper part, lot, duty. 安, rest in. *hêng*, permanent.

EXERCISE 56.

VOCABULARY.

逾 *yü*², to cross, to pass beyond. 卸 *hsieh*⁴, to unload; to resign,
 詐 *cha*⁴, to deceive. to hand over.
 納 *na*⁴, to pay. 繞 *jao*⁴, to wind.

拆 *ch'ai*¹, to tear, to pull down. 捏 *nieh*¹, to fabricate.

偷 *t'ou*¹, to steal; clandestine. 區 *ch'ü*¹, a place.

只¹³ 恃。 伸 某 人 偷⁷ 之 載 愚。 不¹
 得 能 人 人 捏 得 區。 貨 過³ 可
 仍 閱¹² 屈。 占 寫 半 物。 關 逾
 請 書 兵¹¹ 管 稟 日 拆⁶ 納
 概 多 田 書。 之 書 繞⁵ 稅。 知²
 免 傷 力 產。 閒。 讀 避 知²
 釐 眼。 不 能¹⁰ 捏⁹ 之。 水 者
 稅。 可 控 代⁸ 深 卸⁴ 詐

TRANSLATION.

1. One may not go beyond the [proper] limit.
2. A wise man pretending to be a fool.
3. On passing the custom-house one pays duty.
4. To discharge and to load cargo.
5. To go round and avoid places where the water is deep.
6. He opened the letter and read it.
7. To steal half a day's leisure.
8. To write an untrue petition for a man.
9. He brought a false charge against a certain man of seizing and occupying some agricultural land.
10. Able to expand or to contract.
11. Military strength can not (or, may not) be relied on.
12. Reading books much will injure the eyes.
13. We can only beg once more that they may altogether be exempted from lekin and duty.

2. 知, *chih*⁴, wise.

4. *tsai*, to load.

6. 書, anything written or printed; here, a letter.

7. *t'ai t'ê*, to steal and get.

8. *tai jên*, for a man, *nieh hsieh*, to fabricate and write, = to write a false, *ping shu*, petition.

10. This phrase can be used of things; or it can be said of a man, 'able to stand erect or to stoop', *i. e.*, able to accommodate himself to circumstances.

納稅項、存欺詐、以多報少、希減應
 百兩、凡⁽⁴⁾過關報貨時、若心
 惟⁽³⁾此⁽⁴⁾罰銀至多不得過二
 期⁽³⁾不報、每⁽⁴⁾日罰銀五十兩、
 不⁽²⁾得逾十八個時辰、如逾
 貨⁽²⁾到中國邊關、即請查驗、
 木、縣¹⁶差被控詐錢。進¹⁸出口之
 形、隨¹⁶時隨地、或增¹⁷或減。
 萬¹⁴望容我片刻。酌¹⁵量情

14. Ten thousand times I hope (Most earnestly I pray) that you will be forbearing with me for a moment.
 15. Taking into consideration the circumstances, according to the time and according to the place, perhaps increase, perhaps reduce it.
 16. The Magistrate's servants have had an action brought against them for defrauding people of money.
 17. (The snake) twisted itself round a tree, and did not cease (*i. e.* remained so) for three days.
 18. When imports or exports arrive at a Chinese frontier custom-house, [the merchant] shall thereupon ask that they be examined. (2) He must not exceed thirty six hours. If he go beyond the limit without reporting, for every day he will be fined 50 taels; (3) but this fine at the most must not be greater than 200 taels. (4) Whenever a merchant reports goods for the purpose of passing them through the

14. 容, *jung*, to forbear with.

18. *chin ch'u k'ou chih huo*, *sc.*, *chin k'ou chih huo*, and *ch'u k'ou chih huo*, imports and exports.

(2) A *shih-ch'ên* is a period of two hours; *vide* Note to Ex. I. 16.

(4) *fan shih*, at all times of, *kuo kuan*, passing the custom-house, *pao huo*, and reporting goods, *jo*, if, *hsin ts'un*, in his heart cherishing, *ch'i cha*, deceit and fraud, *i to*, taking a large amount, *pao shao*, he reports it as small, *hsi chien*, hoping to diminish, *ying na*, the ought-to-be-paid, *shui hsiang*, duty moneys.

亦⁽¹¹⁾出⁽¹¹⁾貨單、人物心繞准全查⁽⁵⁾
 將所物心⁽¹⁰⁾報全偷路單、罰有
 貨往各存關罰漏、拆私入確
 物之各色欺請入等賣、自官、據、
 全區件詐、辦官、弊、及⁽⁷⁾過若⁽⁶⁾卽
 罰不數、或內凡⁽⁹⁾亦⁽⁸⁾一關無將
 入符並捏地有將切起該貨
 官。者、所報稅商貨有卸、關物

custom-house, if he fraudulently states them to be less than they really are, in the hope of reducing the amount of duty to be paid, (5) on enquiry being made, and there being conclusive proof, the goods will all be confiscated to the government. (6) If, not having [obtained] the permit of the custom-house concerned, he secretly passes the custom-house and discharges [goods], or makes a detour [so as to avoid it] and opens [his packages] and sells things, (7) or intentionally evades payment of duty in any way, (8) [in such case] also all the goods will be confiscated. (9) Whenever a merchant applies to the custom-house for a transit pass, (10) and, through fraud on his part, there is a misstatement concerning the kinds or quantities of the goods, or their place of origin, or their destination, does not agree [with his statement], (11) [in this case] also, all the goods will be confiscated.

(5) *chi*, then, [the authorities], *chiang*, will take, *huo wu*, the goods, and *ch'üan*, all of them, *fa*, punishing, *ju kuan*, they will confiscate.

(6) 私自, privately and of himself, secretly. *ch'i hsieh*, to unload or discharge goods.

(7) 及, and, *i ch'ieh*, all kinds of, *yu hsin*, intentional, *t'ou*, clandestine, *lou*, evasion of duty, *têng pi*, such malpractices.

(9) 凡 is connected with 者 at the end of section (10), and applies to all in between, — "in all cases where". *pao kuan*, reporting to the customhouse, *ch'ing*, requests it, *pan*, to administer, to supply, *nei ti shui tan*, an inland duty paper.

(10) 或, perhaps, *nieh pao*, he makes a false report as to, *huo wu ko sê*, each kind of the goods, *chien shu*, or the number of articles; *ping*, and, *so ch'u so wang chih ch'ü*, the places from which they come [or] to which they go, *pu fu*, do not correspond.

EXERCISE 57.

VOCABULARY.

聚 <i>chü⁴</i> , to collect, to assemble.	汝 <i>ju³</i> , thou, you.
把 <i>pa³</i> , to take hold of, to take.	覺 <i>chüeh²</i> , to perceive.
持 <i>ch'ih²</i> , to seize, to grasp.	靈 <i>ling²</i> , spiritual, intelligent.
湖 <i>hu²</i> , a lake.	農 <i>nung²</i> , to till the soil; a farmer.
俗 <i>su²</i> , common.	
遇 <i>yü⁴</i> , to meet with; to happen.	賈 <i>ku³</i> , shopman, trader.
現 <i>hsien⁴</i> , now.	位 <i>wei⁴</i> , a place, a seat.
悌 <i>t'i⁴</i> , the duty of a younger to an elder brother.	象 <i>hsiang⁴</i> , an elephant.

分 三 少、湖³ 人、把 心、人 民 民 是¹
 田。山 有 南 中 持 不 無 聚。散、故、
 六 俗 山 有 公 過 好 財 財
 水 語 多 私 事 一 義 非² 散、聚、
 一 云、田 求。之 二 之 衆 則 則

TRANSLATION.

1. Therefore, if wealth be accumulated, the people are scattered; if wealth be scattered, the people are gathered together.
2. It is not that the people have not hearts which love righteousness; it is merely that one or two men who monopolize public business, have private aims therein.
3. In [the Province of] Hunan the hills are many and the fields few: there is a proverb which says [of it], three tenths are hills, six tenths are water, and one tenth fields.

1. *shih ku*, [for] this reason, therefore.

2. *pa ch'ih*, to grasp, to get hold of, to monopolize.

3. The Province of Hunan derives its name from the fact of its lying south of the Tung-t'ing Lake.

重 勇 良 弟、爲 重、相 易。賣 戶 合⁴
 生 之 之 然 悌 能⁽²⁾ 因、 貨 人 行
 爲 士。民、後 弟、爲 事 故⁵ 物、等 出
 第 在 在 能⁽³⁾ 孝 親 不 務 知 示、
 一 汝⁶ 行 田 爲 子、與 孝 要 悉、曉
 要 等 間 野 孝 然 事 與 現 凡⁽²⁾ 諭
 義 當 爲 爲 子 後 長 不 錢 遇 各
 矣、以 忠 善 悌 能 並 悌 交 買 行

4. It is my duty to issue a proclamation distinctly ordering all members of mercantile firms to take notice that, (2) whenever they buy or sell goods, they must be sure to give or take ready money.
5. Therefore the absence of filial piety and of brotherly duty follow the one from the other; to serve one's parents and to serve one's elders are both important. (2) He who can be a filial son, afterwards can be a dutiful brother. (3) He who can be a filial son and dutiful brother, afterwards will be a well-behaved person in the fields, or a faithful and brave soldier in the ranks.
6. You ought to make it your most important principle to value your lives. (2) The things in the world are infinitely various;

4. 合; *vide* Ex. 19. 22. 行, read *hang*², a mercantile house. *ko hang hu*, of every mercantile house, *jên têng*, the men, *chih hsi*, to know well, be well aware, = to take notice. For *hang hu*, *cf. p'u hu* in Ex. 50. 19.

(2) *fan yü*, on all [occasions when it] happens, = whenever. *wu yao*, positively must, *hsien ch'ien*, [for] ready money, *chiao-i*, trade.

5. 悌, *t'i*, brotherly: it is often written without the radical at the side. *Cf.* Ex. 16. 26.

(3) 行, *hang*, lines, ranks; *tsai hang chien*, in the ranks.

6. *ju têng*, you, *pl.*; *lit.*, you ought to take the giving of importance to life and make it your first important principle. First important = most important, — a common idiom.

馬力以羣食謀若何其凡天⁽²⁾
 則大、爭聚其生知不生、有下
 恃象王一力。計、生自人⁽³⁾知
 其則位、處、農⁽⁴⁾之重爲覺、物、
 功自虎⁽³⁾各⁽²⁾一⁷工爲其萬莫萬
 高。認則道日商重、生、物不有
 多自所各賈、則汝之自不
 謀、稱長獸自當等靈、重齊、

and, of all of them that have powers of perception, there are none that do not value their own lives. (3) Man is the most intelligent of all things. Why does he not value his own life? If you recognize the value of life, then you ought to make plans to get a livelihood; (4) and, farmers, artisans, merchants and shopmen, all support yourselves by your own efforts.

7. One day all the beasts assembled in a crowd in one place, (2) and each declared in what he excelled, in order to contend for the king's throne. (3) The tiger boasted of the greatness of his strength; the elephant asserted the magnitude of his intelligence; the horse relied on his high merits.

(2) *wan yu = yu wan*, have ten thousand inequalities. 知覺, knowing and perceiving. 自重, etc.; themselves value, *ch'i*, their, *shêng*, lives, = value their own lives.

(3) Most intelligent, cf. Ex. 6. 23. 生之, etc.; notice the *chih*, — life's being valuable. *shêng-chi*, a scheme or means of living.

(4) 自, etc.; feed themselves on their strength.

7. (2) so, in what, *chang*³, he was superior.

(3) *Lit.*, the tiger then said of himself that his strength was great; the elephant then recognized for himself his much scheming; the horse then, *shih*, relied on, *ch'i*, his, *kung kao*, merit's being high.

EXERCISE 58.

VOCABULARY.

幾 <i>chi</i> ³ , how many; <i>chi</i> ¹ , nearly.	較 <i>chiao</i> ³ , to compare.
逢 <i>fêng</i> ² , to meet.	倍 <i>pei</i> ⁴ , as much again.
留 <i>liu</i> ² , to keep.	廣 <i>kuang</i> ³ , broad.
售 <i>shou</i> ⁴ , to sell.	嗣 <i>ssu</i> ⁴ , to continue, to succeed;
焉 <i>yen</i> ² , a terminal particle.	after.
值 <i>chih</i> ² , value, worth.	丈 <i>chang</i> ¹ , a measure of ten
價 <i>chia</i> ⁴ , price, value.	Chinese feet.
張 <i>chang</i> ¹ , to draw a bow; to	尺 <i>ch'ih</i> ³ , a Chinese foot.
spread out; a sheet of paper.	寬 <i>k'uan</i> ¹ , broad, wide.

運 再 項 在 海 洋² 物 單、須 口 洋¹
 往 完 應 本 關 貨 全 如⁽²⁾ 先 上 船
 內 半 完、口 正 入 行 違、領 貨 在
 地。稅、此⁽²⁾ 卽 稅 口、入 卽 海 下 通
 卽 貨 無 之 完 官。將 關 貨、商
 可 如 他 後、清 貨 准 總 各

TRANSLATION.

1. When foreign vessels in a treaty port either land goods or ship goods, it is in all cases necessary that they first obtain a customs permit. (2) If they break the rule, the goods will at once all be confiscated.
2. When foreign goods are brought into a port; after the payment in full of the regular customs duty, they have then no other charges that they ought to pay in that port; (2) and

1. *chun tan*, a permitting paper, a permit.

(2) 卽, etc., [the officials] thereupon will take the goods and proceed to confiscate them all.

2. 清, clear, to clear off; *wan ch'ing*, pay in full. 本; *pên k'ou*, this port, the port of entry.

照六百萬四千九百張。五萬七千七百餘兩。土貨出內地、今年價值者、值關平銀三百萬兩。多、不必論、出口往上海焉。今歲金銀進口無不用、洋人不得過而問聽其或留或售、或用或人之貨、一入華人之手、次逢關、幾次納稅。無論何貨、運入內地、幾

if these goods further pay a half duty, they may then be conveyed into the interior.

3. Goods of all kinds, if conveyed into the interior, as many times as they arrive at a customs station, so many times must they pay duty.
4. When a foreigner's goods have once entered into the possession of a Chinaman, the latter can do as he likes about keeping them or selling them, about using or not using them: (2) the foreigner may not interfere in the matter.
5. This year the import of gold and silver is small, [so that] one need not discuss it; (2) but the export of them to Shanghai amounts to a value of three million Customs taels.
6. Native produce coming from the interior this year amounts in value to fifty thousand seven hundred taels and more; (2) and altogether there were used six hundred and forty nine transit passes.

4. *ting chi*, one allows him, he is allowed to.

(2) *kuo erh wen*, to come across and ask, = to interfere. *yen* has no force, and is inserted only for the sake of the rhythm.

5. *Lit.*, this year the gold and silver entering the port are not much.

(2) *Lit.*, that which went out of the port to Shanghai.

chih, is worth; *kuan*, custom-house; *ping*, scales — is worth three million ounces of silver [weighed according to] the custom-house scales.

6. 土, native, local. *chia chih*, their value is worth. *yü*, more.

(2) *yün chao*, a conveyance certificate; *vide* Note to Ex. 53. 19 (3).

張, a sheet, here a numerative of transit passes.

尺 丈 色 達 開 東 西⁸ 年 兩 歲 近⁷
 每⁽²⁾ 九 洋 江 口、 一 洋 前 以 值 年
 疋 尺、 布、 西 以 口、 通 幾 外、 銀 進
 抽 寬 長 湖 及 嗣⁽²⁾ 商 加 較⁽²⁾ 至 口
 稅 不 不 北。 奉 是 向 一 之 八 洋
 四 過 過 天、 沿 止 倍。 十 千 貨、
 錢。 三 九 原⁹ 內 海 廣 數 萬 每

7. Of late years foreign imports have annually been worth over eighty million taels. (2) Comparing them [with those of] a dozen years or so previously, [one finds that] they have nearly doubled.
8. Trade with western nations was formerly confined to the one port of Canton. (2) Afterwards ports were opened along the sea [coast], and in Fêng-t'ien; [while] it (the trade) penetrated inland to Kiangsi and Hupei.
9. Unbleached foreign cottons, not more than ninety nine feet long, nor more than three feet broad, pay a duty of four mace per piece.

7. 進口, imported — an adjective agreeing with *huo*, goods. 至, up to, *i-wai*, beyond.

(2) *shih shu nien*, ten and some years. *chia i pei*, to add one fold, or, to add as much again, *i. e.* to double: so *chia êrh pei*, to treble; *chia shih pei*, to increase ten fold. 幾, nearly.

8. 向, formerly. 止, stopped at, was only at. 廣; *kuang-tung*; one must supply here *shêng-ch'êng*, provincial capital — the capital of the Province of Kuangtung. This is the city known to us as Canton. 'Canton' is merely '*Kuang-tung*' slightly mispronounced.

(2) 嗣; *ssü shih*, after this. 以及, *lit.*, thereby to. It simply means 'and'. Fêng-t'ien, the southernmost province of Manchuria. Kiangsi and Hupei, two Provinces on the banks of the Yangtse, the latter north of the Tung-t'ing Lake.

9. Unbleached, *vide* Ex. 27. 5.

(2) *mei p'í*, on every piece, *ch'ou shui*, they collect duty. As to *p'í*, see Note on Ex. 1. 32.

EXERCISE 59.

VOCABULARY.

調 <i>t'iao</i> ² , to blend, to adjust;	鐵 <i>t'ieh</i> ³ , iron.
<i>tiao</i> ⁴ , to move, to transfer.	光 <i>kuang</i> ¹ , light, brightness.
涉 <i>shê</i> ⁴ , to ford; to be concerned in.	督 <i>tu</i> ¹ , to superintend, to lead.
	撫 <i>fu</i> ³ , to soothe.
依 <i>i</i> ¹ , to rely on, to act according to.	束 <i>shu</i> ⁴ , to bind together, to restrain.
逃 <i>t'ao</i> ² , to run away, to abscond.	徒 <i>t'u</i> ² , a varlet, a low fellow; empty; alone.
申 <i>shên</i> ¹ , to extend, to put forth.	妥 <i>t'o</i> ³ , safe, satisfactory.
律 <i>lü</i> ⁴ , a law.	覆 <i>fu</i> ⁴ , to reverse; to reply; again.
銅 <i>t'ung</i> ² , copper.	

依 約 涉 凡² 法 其⁽²⁾ 從 往 協 兩¹
 約 所 之 兩 有 調 中 請 之 國
 而 及 事、國 三。 處 調 友 處、有
 行、者、條 交 之 處、國 往 不

TRANSLATION.

1. When two countries have matters on which they disagree, they often ask a friendly country to mediate between them.
 (2) The ways of mediating are three.
2. [As to] all international questions, — [in the case of] those which are regulated by treaty, one proceeds according to

1. *pu hsieh chih ch'u*, matters of disagreement, (*ch'u* here meaning 'points' or 'matters'). 往; *wang wang*, constantly. 從中, from the middle, = to come between them. *t'iao ch'u*, to adjust and settle, to arrange the difficulty, mediate. (*ch'u*³, to settle).

2. 凡; *fan* goes with *shih*, — all matters; 交涉, mutually concerned; — all matters in which two countries are mutually concerned. 所及者, those which the treaty reaches to. For so ... *chê*, vide Ex. 7. 17.

罪黃語。運例應交員逃斷。條⁽²⁾
 之金而⁽³⁾出內申出。照至約
 條、銅刑洋載、明會洋中³所
 鐵部者、洋例至⁴到、船、國不
 銅律照商禁、銀該一民及
 錢例例將查⁽²⁾兩領經人者、
 出內、治銀戶出事中有據
 洋只罪、兩部洋、即國犯理
 治有等私則自行官罪而

the treaty; (2) but those upon which the treaty does not touch, one decides according to equity.

3. If Chinese subjects who have committed any offence take refuge on a foreign vessel; immediately that a despatch from a Chinese official arrives, the Consul concerned shall deliver them up at once.
4. As to the export of silver bullion, — a law should certainly be promulgated prohibiting it. (2) One finds it stated in the rules of the Board of Revenue that, if foreign merchants clandestinely export silver bullion, their offence will be punished according to law. (3) But in the laws of the Board of Punishment, there are only clauses concerning the punishment of the offences of exporting gold, copper, iron, and

(2) *chü li êrh tuan*, hold justice and decide [them].

3. 有; [Among] Chinese subjects, *yu*, should there be [any who], having committed an offence, escape, etc.

4. *yin liang*, silver ounces, uncoined silver, bullion. *tsü ying*, one naturally ought.

(2) *ch'a*, *vide* Ex. 23. 19. 則, a rule; *tsê li*, *lit.*, rules and regulations.

者; *chê*, is here equivalent to a simple relative, (*vide* Ex. 22. 6); — foreign merchants who take, etc. But for convenience of translation it is better to say 'if foreign merchants take'. *chih tsui*, deal with, punish, the offence.

(3) *lü li*, the Penal Code, consisting of *lü*, the ancient, fundamental laws, which are always retained, and *li*, the modifications and additions constantly made.

回並⁽⁵⁾徒、會雲之安道何並⁽⁴⁾
 覆、令該不得該國王督南事、府光治無
 等因、該國王妥辦、界滋事、撫用文照、屬、十五年罪銀
 因、王妥辦、匪照、明、有爭界、臨⁽²⁾查⁵洋作

copper cash: (4) there is no explicit statement at all as to how the offence of exporting silver bullion should be punished.

5. I find that in the fifteenth year [of the reign] of Tao Kuang, (2) in the jurisdiction of Lin-an Fu, there were some frontier quarrels. (3) Thereupon a report was made to the Emperor; and the Governor-General and the Governor of Yunnan sent a written communication to the King of the said country (Annam), (4) [requesting him] to restrain his disorderly subjects, [and saying] that they must not come across the frontier and create disturbances. (5) At the same time they desired the King of the said country to deal satisfactorily with the matter and give them a reply. (6) After that the

(4) *tsò ho*, doing what, how.

5. (2) 屬, *shu*, to belong to.

ts'êng yu, there were, *shih*, affairs, *chih*, of, *ch'ung chieh*, quarrelling about the boundary.

(3) 當, at [that time], thereupon.

由. *vide* Ex. 22. 8.

督撫, *tu fu*, for *tsung-tu*, a Governor General, and *hsün-fu*, a Governor.

The Provinces of Yunnan and Kueichou are under the rule of the same Governor General, and have each their separate Governor.

yung wên, using a despatch, *chao hui*, addressed officially.

(4) *yiiieh-shu*, to control, to keep in order.

fei t'u, vagabonds, bad characters, disorderly people.

(5) 等因, *lit.*, such reasons. This expression, like *t'êng yü*, and *t'êng ch'ing*, marks the close of a quotation. It is a polite form, used after what has been written by a superior, or, by courtesy, after what has been written by an equal.

萬兩。價一萬三百忽然增多、甚增減、本⁽²⁾進口之數無正、今。多事、徒不敢過界其⁽⁶⁾後該國匪

disorderly folk of the said country did not dare to cross the frontier and make trouble; and [the people on either side] have been at peace with each other up to the present time.

6. Of all kinds of cotton piece goods, the number [of pieces] imported during these three [last] years did not very much increase or decrease. (2) In the present year they suddenly made a great increase, and were worth one hundred and three million taels.

(6) 其, that, 後, after, — after that. *to shih*, to meddle, to interfere.

6. *tsêng chien*, increase and decrease.

EXERCISE 60.

VOCABULARY.

強 *ch'iang*², strong, violent.

戰 *chan*⁴, to fight.

軍 *chün*¹, an army; military.

餉 *hsiang*³, rations, pay; revenue.

歷 *li*⁴, to calculate; the calendar;
to pass through.

周 *chou*¹, to surround; every-
where.

險 *hsien*³, difficult; dangerous.

房 *fang*², a house; a room.

屋 *wu*¹, a room; a house.

輪 *lun*², a wheel; a revolution.

碰 *p'eng*⁴, to knock, to collide.

限 *hsien*⁴, a limit; a boundary.

賠 *p'ei*², to pay damages.

款 *k'uan*³, an item; a clause; a
sum of money.

假 *chia*³, false.

混 *hun*⁴, muddy; to confuse.

路 商 日 以 歷 稅、西² 强 戰 昔¹
 以 則 富 養 重 商⁽²⁾ 洋 也、爲 之
 運 不 而 本 洋、人 軍 以 務、論
 貨 然。 兵 國 收 經 餉 工 而⁽²⁾ 富
 爲 或³ 亦 之 境 商 全 商 西 强
 要、 謂 日 民、外 萬 出 爲 人 也、
 鐵 華⁽⁴⁾ 故⁽³⁾ 之 里、於 先。 謀 以
 鐵 國 利、涉 商 富 耕

TRANSLATION.

1. In the discussions of former times concerning [national] wealth and power, men held agriculture and fighting to be the essential points. (2) But Europeans, when making plans for [obtaining] wealth and power, place manufactures and commerce first.
2. The war funds of western nations all come from duties on commerce. (2) Their merchants trade [with places] ten thousand *li* away, and make voyages across many seas, reaping the profits of foreign regions, whereby they support the people of their own land. (3) Therefore their country daily becomes more wealthy, and their army likewise daily becomes more powerful. (4) With Chinese merchants this is not the case.
3. Some one [may] say that in railways one looks upon the transportation of merchandise as the important point; (2)

2. (2) 經, to pass through; *ching-shang*, to trade. *shê-li*, to ford and go through, to traverse. 重, *ch'ung*², in folds or layers, successive; *ch'ung yang*, sea after sea.

(4) 不然, [it is] not so.

3. (3) 而. Notice this use of *êrh*, before the verb. It is a common idiom, of which we have already had instances in Ex. 59. 2. One can force a meaning for the *êrh*, if one wishes, by making 以 into a verb, 'use gradualness and complete them'.

賠款。如限內人死、則家屬得領
 險、甚⁽³⁾至人身、則保其病險、
 保其火險、輪車則保其碰撞
 但保海險而已、⁽²⁾凡房屋則
 道並舉。且⁴外洋保險、不
 多、皆以漸而成、從未聞數
 矣、不知⁽³⁾西洋各國、鐵路雖
 各處商貨依舊不能周通
 十之一、不能到者十之九、
 若造一道、則火車所到者⁽²⁾

that if we construct a line, then [the places] which the trains will reach, will be [only] one out of ten, and those that they cannot reach will be nine out of ten; [so that] the mercantile commodities of any place will, as of old, be unable to pass everywhere. (3) [But he who says so] does not know that in every western country, though the railways are many, they were all made by degrees. (4) One has never heard of several lines being undertaken together.

4. Moreover, foreign insurance is not confined simply to insurance against the dangers of the sea. (2) In the case of all buildings one insures against the danger of fire. In the case of trains one insures against the danger of collision. (3) The system even includes men's persons, which are insured against the danger of sickness. If the man dies within the limit of time, then his family will receive a sum of money in compensation.

(4) 從未, *lit.*, hitherto one has not.

4. *pao hsien*, to guarantee or protect against danger, to insure. 不但, *etc.*, does not solely insure against sea dangers and nothing more: *êrh i*, and [then] stop, = 'and nothing more'.

(2) *ch'i huo hsien*; *ch'i*, their, *i. e.* 'the buildings'. *lun-ch'ê*, trains. This term is evidently formed in imitation of *lun-ch'uan*, wheel-ships, *i. e.* paddle-wheel vessels, steamers.

(3) *shên chih*, in extreme cases reaches to = even goes as far as. *chia shu*, those belonging to his house, his family.

工 肯 以 假 微 於 銷 貨 該⁵
 作。 留 及 混 利、 貪 路、 毫 處
 心 不 真、 以 圖 由⁽²⁾ 無 土

5. That there is no market whatever for the productions of the said place (2) is because that [the people], in their covetous desire for petty gains, are given to adulterating their goods; in addition to which they will not take pains with their work.

5. *hao wu*, have not the least, *hsiao lu*, road for consumption; cf. Ex. 53. 15.

(2) *t'an t'u*, coveting and desiring, *wei li*, petty profits, *i*, they take, *chia*, the false, *hun chên*, and mix [it with] the true. 以及, vide Ex. 58. 8 (2). *pu k'ên*, do not choose, *liu hsin*, to pay attention; *kung tso*, work, or, to work.

EXERCISE 61.

VOCABULARY.

竊 *ch'ieh*⁴, to steal.

吏 *li*⁴, a government *employé*.

役 *i*⁴, to serve; an official servant.

郡 *chün*⁴, a prefecture.

源 *yüan*², a spring; a source.

普 *p'u*³, universal.

專 *chuan*¹, single, special, express.

裕 *yü*⁴, abundant, to enrich.

致 *chih*⁴, to cause to go to; to cause; to result in.

絕 *chüeh*², to cut off; decidedly.

太 *t'ai*⁴, too; extreme.

荒 *huang*¹, uncultivated; wild.

糧 *liang*², grain; rations.

擾 *jao*³, to trouble, to harass.

了 *liao*³, to finish.

害、除 先 必 道、之 民 安 思 竊¹

TRANSLATION.

1. It is my humble opinion, that, to give tranquillity to the people, one must first do away with hurtful things. (2) Of

1. 竊, *lit.*, to steal, is in common use as a self-depreciatory term: *ch'ieh ssü*, I humbly think. 安, *etc.*, [with reference to] the ways of quieting the people.

病之則官、於始。故⁽²⁾縣、天²於今⁽²⁾
 國。於可則人、清天下州天下
 官、以專則夫³亂下之縣之
 則富而普山海之源者郡發書之
 致國少、而多、之必縣於吏害
 於裕公⁽³⁾私⁽²⁾利、自之郡一差民
 害民、於之公郡積郡役者、
 而私⁽⁴⁾人、於之縣也、一甚

the things in the world which hurt the people at the present day, there is nothing worse than the clerks and official servants of the Sub-prefectures and Districts.

2. Disorder in the empire springs from some one Prefecture, some one District. The empire is an aggregation of Prefectures and Districts. (2) Therefore, in order to purify the source of disorder, one must begin with the Prefectures and Districts.
3. Now, the natural gifts of the mountains and the sea, — if you throw them open to the public, they will be widely diffused and plentiful: (2) if you keep them private for the government, they will be special and scanty. (3) If you throw them open to the public, they will be able to bring wealth to the country and enrich the people: (4) if you keep them private for the government, they will result in harm to the people and injury to the country.

(2) 書吏, clerks in government offices. *ch'ai i*, official servants, runners, messengers, etc..

2. 者, *vide* Ex. 6. 24. *chi*, to accumulate.

(2) 自, from.

3. 夫, *fu*², now. 利, profits, benefits, natural gifts, such as fish in the sea, minerals in the mountains.

農之錢不可取。要務、病商之錢可取、病之州縣以重農爲第一。大亂無了日矣、故今日賊無糧則必變流賊、而擾民、民無糧則必從賊、必荒田不耕、軍無糧則必苦、農夫受苦太久、則必無一人不苦、無一處不計或未盡絕、惟農夫則軍興以來、士與工商、

4. Since the beginning of the war the men of letters and the artisans and traders perhaps [have found] their livelihood not entirely cut off; (2) but among the farmers, there is not one man who has not suffered, there is not one place that has not suffered. (3) If the farmers suffer hardships for too long a time, they must leave their fields barren and not cultivate them. (4) If the army has no corn, then it must harass the people. If the people have no corn, then they must join the rebels. (5) If the rebels have no corn, they must turn into roving brigands; and the anarchy will have no day of ending. (6) Therefore the Sub-prefects and Magistrates of the present day consider the paying of due regard to agriculture to be their most important business. (7) Money, [the loss of] which cripples merchants, may be taken; that which cripples farmers may not be taken.

4. (3) 荒, here a verb — leave uncultivated.

(4) 從, to follow, to join.

(5) *liao jih*, day of ending.

(7) 病 is here a verb, — to make sick, to injure.

EXERCISE 62.

VOCABULARY.

英 *yīng*¹, illustrious; England. 均 *chūn*¹, even, level; all, both.
 懲 *ch'êng*³, to punish. 球 *ch'iu*², a ball, a globe.
 虐 *nüeh*⁴, to oppress; to ill-treat. 獨 *tu*², alone; only.
 審 *shên*³, to try a case; to examine judicially.

地 英 人 領 有 又 英 不 屬 五 英¹
 方 民 有 事 犯 言、官 論 民 款 國
 官 者、欺 懲 事 英 查 人 相 內 條
 查 由 虐 辦、者、國 辦、產、涉 言、約
 辦、中 擾 中⁽³⁾ 由 民 約⁽²⁾ 皆 案 英 第
 國 害 國 英 人 內 歸 件、國 十

TRANSLATION.

1. In the fifteenth article of the British Treaty it is said that law suits, in which subjects of Great Britain are involved with each other, no matter whether [they concern] persons or property, shall all be dealt with by British authorities. (2) It is also said in the Treaty that, if British subjects commit any offence, they shall be punished by the British Consul; (3) that, if Chinese defraud or ill-treat British subjects, the case shall be dealt with by the Chinese territory.

1. *an chien*, legal cases, law suits. *an chien* is the subject of the sentence, and the six preceding words form a participial phrase attached to it, 'people subjects of Great Britain mutually concerned'. In translating into English it is necessary to add a relative pronoun and a verb, — law suits *in which* people subjects of Great Britain *are* mutually concerned.

皆, *etc.*; all, *kuei*, belong to British officials to examine and deal with.

(2) 有, *etc.*; Among British subjects, *yu*, should there be, *chê*, those who, *fan shih*, have committed an offence.

(3) *ch'í*, cheat, *nüeh*, oppress, *jao*, harass, *hai*, injure.

治華法定國此居歸等此若⁽⁴⁾
 以法、差約通地何中國語。均有
 洋歸遠、時、行之有何國官洋²會兩
 法、華始⁽⁵⁾洋人法、司、地、管人同國交
 歸官議華以獨⁽⁴⁾亦⁽³⁾即理、居公涉
 洋管華人中獨⁽⁴⁾亦⁽³⁾即理、居公涉
 官管理、人治西中國球治夫⁽²⁾中平事
 管洋治西中國球治夫⁽²⁾中平事
 理、人以律初各於民不斷、彼

rial authorities; (4) and that, if there be cases in which the two countries are concerned together, they must act conjointly and try them and decide them impartially.

2. Foreigners dwelling in China do not come under the jurisdiction of the Chinese authorities. (2) Now, that merchants and people, in whatever country, in whatever locality they may dwell, should be governed by the authorities of that locality, (3) is the system universally prevailing in every country [on the face] of the globe. (4) In China, alone, at the time when the treaties were first made, foreigners took up the point that the legal systems of China and western nations differed widely, (5) and then proposed that Chinese should be governed according to Chinese law and be under

(4) *pi ts'ü*, the one and the other, *sc.* the representatives of the two countries, *chün hsiü*, both of them must, *hui-t'ung*, uniting together, *kung-p'ing*, impartially, *shên tuan*, try and decide.

2. *kuan li*, to take charge of and manage.

(2) 受; *shou chih*, are governed, *yü*, by, *yu ssü*, those who have authority.

(3) 亦, also. But one does not see how to assign any value to it here. *ti ch'iu*, the globe. *t'ung hsing*, going throughout, universal.

(4) 以, using the fact that, on the grounds that. *liü fa*, statutes and laws.

差, *ch'a*, different.

(5) 始, *shih*, then.

不 受 受 一 人 法 法 辦、司 不 然⁽⁶⁾
 均。輕 重 罪、洋 輕、重、且⁽⁷⁾ 則 受 居
 法、法、而⁽⁹⁾ 人 有⁽⁸⁾ 西 中 諸 治 此
 已 洋 華 同 時 洋 國 事 於 地
 覺 人 人 犯 華 之 之 難 有 而

the jurisdiction of the Chinese authorities, and that foreigners should be governed according to foreign law and be under the jurisdiction of foreign authorities. (6) But if [people] dwell in this land and are not governed by those who have authority [there], then all matters become difficult to deal with. (7) Moreover, the laws of China are severe, and those of western nations are mild. (8) Sometimes a Chinese and a foreigner have committed the same offence together; (9) and the Chinese has received severe treatment, the foreigner light treatment; so that the unfairness has already been manifested.

(8) 有時, there have been times when, = sometimes.

(9) *chung fa*, severe [application of the] law, severe punishment. *i chüeh*, [people] have already perceived, *pu chün*, that it is not equal.

EXERCISE 63.

VOCABULARY.

執 <i>chih</i> ² , to hold, to grasp.	職 <i>chih</i> ² , office; official position.
印 <i>yin</i> ⁴ , a seal, a stamp.	責 <i>tsê</i> ² , duty, responsibility; to
程 <i>ch'êng</i> ² , a rule; a journey.	hold responsible.
遭 <i>tsao</i> ¹ , to experience, to suffer.	預 <i>yü</i> ⁴ , to prepare beforehand.
遞 <i>ti</i> ⁴ , to hand to, to deliver to.	政 <i>chêng</i> ⁴ , government, admini-
送 <i>sung</i> ⁴ , to send; to escort.	nistration.
救 <i>chiu</i> ⁴ , to save; to help.	

事、水 蓋 照 經 報 還。領 人 船 領¹
 手 印、等 何 明 領 事 等 商 事
 人 方⁽³⁾ 件、處、領 出³ 請 以 首
 等、可 呈 將⁽²⁾ 事 口 地 免 務
 如 起 交 海 前 方 往 應
 有 程。領 關 往 官 內 保
 不 領 事 所 某 查 地 者、水²
 法 本⁴ 查 發 口、主 拏 者、手
 情 國 驗 執 路 當 交 由⁽²⁾ 本
 國

TRANSLATION.

1. The most important duty of a Consul is that he ought to protect the ships and merchants of his country, so that they do not suffer injustice.
2. If any sailors run away into the interior, (2) the Consul will request the local authorities to arrest them and give them up.
3. [In the case of] vessels leaving port, the master ought to report to the Consul the name of the port to which he is going, and what places he will pass (*i. e.* touch at) on the way. (2) [He ought also] to take the pass and such papers issued by the Custom-house, and present them to the Consul, [who will] examine them and stamp them; (3) after which he can commence his voyage.
4. If sailors of his nation commit any unlawful acts; (2) [in the

1. 首務, chief matter. *i mien*, so that they avoid.

2. *jên têng*, merely puts *shui shou*, into the plural. 有, etc., cf. Ex. 62. 1. (2); among the sailors should there be any who run away.

(2) 交, *chiao*, give, 還, *huan*, return, — surrender.

3. *ch'ien wang mou k'ou*, that he is going to such or such a port.

(2) *chih chao*, *lit.*, a certificate for holding. Its commonest meaning is that of a passport for travellers. Here presumably it is the port clearance; and, as only one document has been mentioned, *têng chien*, must mean 'and other such papers'. *kai yin*, to affix his seal, to stamp.

(3) 方, then, 程; *ch'í ch'êng*, to begin a journey, start.

4. 如有, etc.; if they have unlawful matters.

救護。損等情、領事即當設法。兵商各船、遇有遭風碰。領事遞送回國。本⁶國。其⁽²⁾船上水手人等、應由。辦⁽²⁾理。遇⁵有遭風難船、不協之處、多⁽⁴⁾有准領事。國船主與水手人等有。者、不准領事查辦、如本⁽³⁾。本國領事辦理、其罪重。其⁽²⁾罪輕者、各國間有准。

case of] those whose offences are small, the Consul is sometimes permitted by his government to deal with them; but in serious cases he is not permitted. (3) If the master of a ship of his country has any disagreement with his crew, (4) the Consul in most cases is allowed to deal with it.

5. In the event of there being a vessel wrecked in a storm, (2) the ship's crew should be sent home by the Consul to their own country.
6. When any man-of-war or merchant vessel of his country happens to have suffered in a storm, or to have been damaged by a collision, (2) the Consul must at once adopt measures to furnish assistance.

(2) 其...者, those of them who; here, those of them whose — offence is light. 各; *ko kuo*, etc., *lit.*, countries in general sometimes permit their Consul. 間有, there are intervals, occasionally, sometimes.

(3) 協, etc.; *vide* Ex. 59. 1.

5. 遇, to meet with, or, intransitively, to happen. *yü yü*, should it happen that there is, in the event of there being. *tsao fêng*, to encounter a gale, suffer in a storm. *nan⁴ ch'uan*, a vessel in distress; but here, as the context shows, it must mean one actually lost or abandoned.

(2) *ti sung*, to forward, to send.

6. *yü yü*, happens to have, *têng ch'ing*, such things [as], *tsao fêng*, suffering from a storm, *p'êng sun*, or being damaged by a collision.

(2) *ch'iu hu*, to help, to save.

知、未、者、關、彼、彼、原⁽²⁾、官、領⁷
 卽、行、無⁽⁴⁾、本、國、國、不、責、事、
 當、領、論、國、政、政、應、任、身、
 稟、事、已、利、事、事、干、非、係、
 報。聞、行、害、有、若⁽³⁾、預、輕、職

7. A Consul holds an official position, and his responsibility is great. (2) Naturally, he ought not to interfere with the government measures of the country [where he is stationed]. (3) But if any government measures of that country affect the interests of his own country either favourably or unfavourably; (4) no matter whether they have yet been put in force or not, the Consul, when he hears of them, ought immediately to report them [to his superiors].

7. A Consul, as to his person he is an officer of the Government. A *chih kuan*, is an officer occupying an actual post, not merely holding official rank. *tsê jên*, responsibility's burden, 'responsibility'.

(2) 干, to concern; *kan-yü*, to interfere with, to meddle with.

(3) Notice the peculiarity of this sentence, opening with *jo*, if, and concluding with *chê*; *lit.*, if [there be any] government measures of that country, *chê*, which, *yu kuan*, concern, *pên kuo li hai*, the gain or loss of his country. 有; *yu*, is joined with *kuan*, to have effect upon, to concern; *cf.* Ex. 22. 20.

EXERCISE 64.

VOCABULARY.

茲 *tzü*¹, now.

駐 *chu*⁴, to reside temporarily.

欽 *ch'in*¹, reverential; imperial.

劄 *cha*², to occupy a post; to give orders to a subordinate officer.

兼 *chien*¹, together, additional.

鎮 *chên*⁴, to guard.

漢 *han*⁴, name of a river.

轉 *chuan*³, to turn round.

權 *ch'üan*², to weigh; authority, power.

勢 *shih*⁴, strength; condition, circumstances.

朝 *ch'ao*², the Court.

邦 *pang*¹, a country, a nation.

拜 *pai*⁴, to make obeisance, to

轄 *hsia*², to govern, to control.

salute; to visit.

通	口	轉	等	帶	領	欽	日	會	茲 ¹
商	領	請	處	、	事	差	接	內	准
事	事	美	即 ⁽⁴⁾	江	兼	大	奉	稱	該
務	、	國	經	九	理	臣	本	七 ⁽²⁾	國
	代	駐	本	江	長	、 ⁽³⁾	國	月	領
	理	劄	領	漢	江	委	駐	初	事
	本	漢	事	口	一	本	京	九	照

TRANSLATION.

- I. [The writer] has now received a despatch from the Consul of the country in question, in [which he] says. (2) "On the 9th day of the seventh month I had the honour to receive "from His Excellency the Minister of my country residing "at Peking (3) [a letter of] instructions appointing me in "addition [to my present post] to take charge of the [three] "places, Chinkiang, Kiukiang and Hankow, [in] the Valley "of the Yangtse. (4) Thereupon I in turn requested the "United States' Consul stationed at Hankow to take charge

1. (2) *chieh fêng*; *chieh*, to receive, *fêng*, to receive from a superior; *chieh fêng*, 'to have the honour to receive'. *chu ching*, residing, or stationed at the capital, *i. e.* at Peking; *ch'in ch'ai*, any one sent by the Emperor, an Imperial Envoy. This expression means, among the Chinese, an Imperial Commissioner, a high officer sent anywhere in the provinces on special duty; but it has been generally adopted by Europeans to translate 'Ambassador' or 'Minister'.

(3) 本; *vide* Ex. 23. 15. 兼理, is said of an officer who takes charge of a second post or office in addition to that which he is already holding. *ch'ang Chiang i tai*, [in] the region of the Yangtse; *cf.* Ex. 22. 15. Chinkiang is the southern pronunciation of *chên-chiang*, (guarding the river). Hankow, *han-k'ou*, so called because it is situated at the mouth of the Han River, the largest of the Yangtse's affluents. 等處, these places.

(4) 經, sign of the past tense. 轉, to turn round. It is constantly used with the meaning of passing on a communication, etc., to another person. *mei kuo*,

各朝抵無有不議之領到嗣⁽⁵⁾
 國見任必條有定國、事彼後
 使之之接約接不除代生凡
 臣、先、後、之言使與辦。理、有
 業雖⁽²⁾勢。明、之接某即本
 已於其⁽⁴⁾權、使國凡²由國
 私未使³國然⁽³⁾外、立自美商
 拜經臣並非莫⁽²⁾約主國人

"for me of the commercial affairs of my country [at that
 "place]. (5) In future, whatever merchants of my country
 "may go there for [purposes of] business, the United States'
 "Consul will act on my behalf [with regard to them]."

2. Every independent country, except when it has made a treaty
 with some nation binding itself not to receive an envoy,
 (2) cannot but have the power of receiving envoys. (3) But,
 unless there be a treaty explicitly saying [that it must],
 (4) the said country is not at all obliged to receive an envoy.
3. After that an ambassador has arrived at his post, (2) although,
 before he has been received at Court, he [may] have already
 privately visited the representatives of the various countries,

America Country, the United States. 駐劄; *cha*, here 'to be stationed at'.
tai li, to take temporary charge of the post of an absent official.

(5) 凡, *etc.*, whatever ones there may be, merchants arriving, = whatever mer-
 chants there may be who arrive.

2. *tsü chu*, master of itself, independent. 除; *vide* Ex. 27. 15. *i ting*, discussing
 and fixing, agreeing, *pu tē*, that it must not. 使; supply 臣; *shih ch'ên*, an Envoy,
 Ambassador, Minister, sent to a foreign power.

(4) *Lit.*, that country has not at all the condition of [being] obliged to receive [one].

3. 抵, *ti*, to arrive at.

(2) 於 . . . 之先, at the before of, previously to, *wei ching*, he has not
 been, *ch'ao chien*, received at Court. Note the negative, which is not admissible in
 the English idiom.

然既經朝見、必(3)
當再爲官拜。
使臣駐劄外邦、
有保護本國人
民之責、其隨員(2)
人等亦歸使臣
管轄、至本國之(3)
民、其能否歸使
臣管轄、須視駐
劄之國律例。

(3) still, when he has been received at Court, he must be sure to visit them again officially.

4. An ambassador, stationed in a foreign country, has the duty of protecting his fellow countrymen. (2) Also, the members of his mission come under the jurisdiction of the ambassador. (3) As to the people of his nationality, — [in order to find out whether] they can or cannot come under the ambassador's jurisdiction, one must look at the laws of the country where he is stationed.

(3) 然, is correlative with *sui*, 'although', above. *chi ching*, after that he has been. *tsai wei*, again do. The *wei*, is quite redundant: cf. Ex. 46. 21 (2).

4. (2) 其, *etc.*, *ch'i*, demonstrative; *sui yüan*, accompanying officers; *jên têng*, sign of plural. 亦, though thrown forward in order to be in proximity to the verb, really couples the whole sentence with the preceding one; as is shown in the translation. *kuan-hsia*, to have charge of and control, have jurisdiction over.

(3) 至, 'to come to'. It is often used when the writer, having disposed of one branch of his subject, proceeds to another. In this last sentence the writer is not thinking of ordinary civil and criminal jurisdiction. The next few words in the passage from which the example was taken show that he is referring to the power to marry people, authenticate documents and so on.

EXERCISE 65.

VOCABULARY.

簡 *chien*³, a tablet; to select. 伊 *i*¹, he, etc.; this.

副 *fu*⁴, an assistant; dupli- 暫 *chan*⁴, for a short time, tem-
cate. porary.

陳 <i>ch'ên</i> ² , to spread out; to give details.	陸 <i>lu</i> ⁴ , land, as opposed to water.
尋 <i>hsiin</i> ² , to seek; common.	額 <i>ê</i> ² (or, <i>o</i> ²), a fixed number.
函 <i>han</i> ² , a letter, a note.	租 <i>tsu</i> ¹ , to rent.
咨 <i>tsü</i> ¹ , to communicate by letter.	謹 <i>chin</i> ³ , careful, cautious.
	招 <i>chao</i> ¹ , to beckon, to invite, to attract.

三	國	辦	國	派	臣	期、起、擬	出 ¹
等	大	理。	副	大	衙	期 ⁽²⁾ 約	使
名	臣、		使	臣	門	以	各
目、	分	出 ²	亦	接	預	三	國
	頭	使	一	辦、	請	年	大
	二	各	律	各 ⁽³⁾	簡	爲	臣、

TRANSLATION.

- [With reference to the] envoys sent to [foreign] countries, [we] propose that, beginning from the day of [an envoy's] arrival in any country, we should fix on three years as the term; (2) and that, before the term is completed, this Office should request in advance that an officer of high rank may be selected and appointed to succeed him; (3) further that we should do the same in the case of *chargés d'affaires*.
- The envoys sent to foreign countries are divided into first,

1. 起, beginning, 自, from. 約, *etc.*, *lit.*, that we should agree, or, arrange, to take three years to be the term.

(2) 臣; *ch'ên ya-mên*, *lit.*, Your Servants' Office: the writers of the passage are the Ministers of the Foreign Office, and they are addressing the Emperor.

預, *yü*, to prepare; *yü ch'ing*, to ask beforehand.

(3) 副, an assistant. It is the word by which the 'Vice' in Vice-president, Vice-consul, *etc.*, is always translated: *fu-shih*, *lit.*, assistant envoy.

一律, [according to] the one, *i. e.*, the same, rule.

2. 分, *etc.*, *lit.*, are divided into, *ming mu*, the designations of head, second, third class.

告本國。是⁽³⁾何意見、使臣亦當入。即⁽²⁾該國議論別國之事、件、不但關係該國之事、爲入奏。使⁴臣應奏事。常事件函咨臣衙門、轉。事件隨時陳奏外、其⁽³⁾緊要。使³臣到各國後、除⁽²⁾二等。擬請均暫作爲二。在業經派出各國大臣、此⁽²⁾次辦理伊始、所有現

second and third class. (2) On the present occasion, in commencing the system, we propose to request that the Ministers who have already been despatched to various countries may all be placed temporarily in the second class.

3. After that a Minister has arrived in any country, (2) — apart from urgent affairs, [which] he will report to the Throne in detail at the time, — (2) those matters [which are] of ordinary occurrence he will communicate to this Office, which will send on a report to the Throne.
4. The matters which a Minister ought to report [are] not only [those which] concern the affairs of the country in question (*i. e.* the country to which he is accredited); (2) but also, when the said country discusses the affairs of another nation, (3) the Minister ought to inform his own country what are the views [expressed by it].

(2) 伊始, its beginning: *ts'ü ts'ü*, this time, *pan-li i shih*, we are dealing with its beginning, *i. e.*, with the beginning of the system of sending envoys. 所有; *vide* Ex. 26. 15. It agrees, of course, with *ta ch'ên*, below: "The Ministers, etc."; *cf.* Dr. Hirth's *Notes on the Chinese Documentary Style*, p. 32. *hsien tsai*, now. *tsö wei*, be made to be.

3. (2) *sui shih*, accompanying the time, at the time, *ch'ên*, with details, *tsou*, report.

(3) 其, demonstrative. *hsün ch'ang*, common, ordinary. 函咨; *han*, an informal or private note, *tsü*, an official despatch. *han tsü*, send a note or despatch, = communicate in writing. 轉; *vide* Ex. 64. 1 (4). 爲, redundant. *ju tsou*, enter a report.

4 *kuan hsi*, to concern, *cf.* Ex. 22. 20.

(3) *shih ho*, it is what, *i chien*, view.

慎、訪⁸者、使⁷當若⁽²⁾本⁶額、例、須⁵
 以⁽²⁾問事、當⁽²⁾臣奉命調回本國、
 免招人疑。須加意謹。起程。國君。不協、必國、
 地丁租稅等項。以及戶口、水陸兵

5. It is necessary to know the laws of all the great western nations, (2) and the population, the strength of the army and navy, the land tax, ground rents and customs duties.
6. When a country wishes to recall its Minister; (2) unless it be doing so on account of a disagreement between the two countries, it must be sure to send a letter to the sovereign of the country where he is residing.
7. When a Minister receives orders recalling him, (2) he ought at once to hand over charge and begin his journey.
8. In making enquiries about things, he must be particularly cautious and careful, (2) in order to avoid attracting people's suspicions.

5. (2) *hu k'ou*, households and mouths, population. 額, fixed number, regulation number, of the *shui ping*, men-of-war's men, *lu ping*, and land soldiers. 地丁, *lit.*, land and men, *i. e.*, land tax and poll tax; but the latter having been long ago merged in the former, the two words are now used for land tax alone. 租, is to let or to rent; and here must mean receipts from occupants of land owned by the government. *têng hsiang*, the above-mentioned items.

6. 調, *tiao*, to move or transfer; especially of troops or officials: *tiao hui kuo*, to recall.

7. *chê*, who.

(2) *chiao hsieh*, to hand over charge.

8. *chia i*, to add, or apply, thought, to take special pains, *chin shên*, to be cautious and careful.

EXERCISE 66.

VOCABULARY.

享 *hsiang*³, to enjoy.逐 *chu*², to drive out.署 *shu*³, a public office.答 *ta*², to reply.引 *yin*³, to lead, to introduce.顯 *hsien*³, manifest.敵 *tz*², to oppose; an enemy.訴 *su*⁴, to tell.

使、某 管 臣 亦 律 財 如 故⁽²⁾ 使 不¹
 國 轄。公 爲 例 物 故 使 臣 歸
 之 署、本 辦 事 土、臣 所 地
 人 按² 亦 國 理、故、其⁽³⁾ 身 享 方
 充 現 不 之 若⁽⁴⁾ 仍 居 利 管
 他 在 歸 人、生 按 他 益 轄、
 邦 常 地 至⁽⁵⁾ 子 本 邦、之 亦
 之 例、方 使 女、國 家 一 內、在

TRANSLATION.

1. Not to come under the local jurisdiction, is also among the advantages which an Ambassador enjoys. (2) Therefore an Ambassador, [while] personally living in another country, is altogether as [though he were in] his old land. (3) Everything of his, his person, family, money, property, affairs, is still dealt with according to the laws of his own nation. (4) If he begets sons or daughters, they too are subjects of his own country. (5) As to the Ambassador's official residence, that also does not come under the local jurisdiction.
2. According to the prevailing rule of the present day, when a

1. *li i*, profits and benefits, advantages.

(2) 一如, just as, altogether as.

(3) 其 一切, all: cf. Ex. 37. 21. *shih ku*, causes of affairs — often 'causes of troubles', here simply 'affairs'.

2. (2) 以, according to, as. 全權; this is a modern expression, adopted as

事、論 使 法 是⁽²⁾ 入 得 國 辦 權 其⁽²⁾
 皆 顯 臣 師 時 境 日 管 事 欽 本
 不 有 於 某 有 謀 國 轄。大 使 國
 得 如 駐 人、將 逐 公 臣、接 之
 治 何 劄 彼⁽³⁾ 此 君 使 昔³ 而⁽³⁾ 之、君
 以 謀 之 答 事 主 有 英 仍 但 不
 死 害 國、以 問 之 引 國 歸 視 以
 罪、情 無⁽⁴⁾ 凡 於 意、敵 查 本 爲 全

subject of any country serves as the envoy of another country [to his own country], (2) the sovereign of his own country does not receive him as an Ambassador with full powers, but only regards him as a high official [entrusted with] the transaction of business; (3) and he still comes under the jurisdiction of his own country.

3. Once upon a time the English [government] discovered that the Spanish Ambassador had formed the intention of introducing a hostile force into the country with a view to dethroning the sovereign. (2) Thereupon the opinion of a certain legal expert was taken on the subject. (3) The expert replied that any Ambassador whatsoever, in the country to which he is accredited, (4) no matter in what way he has

a translation of our term 'full powers'. *ch'in shih*, a person sent by the Emperor, an ambassador.

3. *jih kuo*, one of the names by which Spain is rendered into Chinese. *kung shih*, a man sent on public business: this term is often used in Chinese official documents for Chinese Ministers sent to foreign countries. 有 governs 意 at the end of the sentence, 'had the intention'. 敵, an enemy, hostile force, *mou chu*, plotting to expel, *chün chu*, the sovereign.

(2) *Lit.*, at that time there was [some one] took this matter and asked [about it] of a certain man, a teacher of law.

(3) 彼, he. 以; the words following *i*, are the words of the reply: cf. 告以 in Ex. 13. 6.

(4) *wu lun*, not considering that, *hsien yü*, he has manifestly, *ju ho*, like what (in what way), *mou hai*, plotting to harm, *ch'ing shih*, matters. *ch'ing shih*, is the direct object of *yü*; and *ju ho mou hai*, is in apposition to *ch'ing shih*. *chieh pu tê*,

訴 往 回、將 此 英⁽⁶⁾ 懲 君 回 但⁽⁵⁾
 其 日 派 該 議、國 治、主 國、可
 罪。 國 人 使 於⁽⁷⁾ 乃 等 代 交 遣
 以 前 遣 是 從 語、爲 伊 之

manifestly plotted against any one's life, in no case can he be put to death: (5) that one can only send him back to his own country, and deliver him to his sovereign, to punish him on one's behalf. (6) The English government, indeed, acted in accordance with this opinion. (7) It thereupon sent the said Ambassador home, and despatched some one to Spain to complain of his offence.

in all [cases] one must not, *chih*, deal with him, *i*, according to, (or, using), *ssü tsui*, the death penalty. *Tsui* frequently has the meaning of 'punishment for an offence'.

(6) *nai*, indeed, *ts'ung*, followed.

(7) *yü shih*, upon this.

EXERCISE 67.

VOCABULARY.

- | | |
|--|--|
| 式 <i>shih</i> ⁴ , form, fashion, pattern. | 營 <i>yíng</i> ² , a camp; a battalion, |
| 樣 <i>yang</i> ⁴ , pattern; kind, sort. | a squadron. |
| 板 <i>pan</i> ³ , a board. | 登 <i>têng</i> ¹ , to ascend. |
| 陣 <i>chên</i> ⁴ , to form in ranks; | 都 <i>tu</i> ¹ , all; a metropolis. |
| battle. | 哨 <i>shao</i> ⁴ , to whistle; a patrol. |
| 略 <i>lüeh</i> ⁴ , a little. | 雜 <i>tso</i> ² , mixed, miscellaneous. |
| 砲 <i>p'ao</i> ⁴ , a cannon. | 更 <i>kêng</i> ¹ , to change; a night |
| 需 <i>hsü</i> ¹ , to require, to need. | watch; <i>kêng</i> ⁴ , more, still |
| 局 <i>chü</i> ² , a board, an association, | more. |
| an office. | 換 <i>huan</i> ⁴ , to change, to ex- |
| | change. |

子藥局。斤、大者千餘斤、次者亦數百。設車轉小砲兩位。砲²位、左右。板設大砲前後兩位、左右。設大砲前後左右六位、三⁽⁶⁾督陣三板略加長大、長⁽⁵⁾龍⁽⁴⁾丈九尺、底中寬三尺二寸、寬五尺四寸、三板底長二丈⁽³⁾長⁽²⁾龍底長四丈一尺、底中長¹江水師、修造戰船式樣、

TRANSLATION.

1. In the fleet for the Yangtse, the pattern for building war boats [is as follows]. (2) Long Dragon Boats [must be] forty one feet long at the bottom, and five feet four inches wide amidships, at the bottom. (3) Sampans, twenty nine feet long at the bottom, and three feet two inches wide amidships, at the bottom. (4) Leading Sampans, a little longer and bigger. (5) For Long Dragon Boats, the cannon provided will be six large pieces, [placed] forward, aft, and on the two sides. (6) For Sampans there will be provided two large pieces, one forward, one aft, and at the sides two small pieces, turning on their carriages.
2. Cannon. The large pieces [will weigh] a thousand pounds and more: the smaller pieces, also, some hundreds of pounds. (2) The powder and shot required being a very large [quantity], it will be necessary permanently to provide an ammunition store.

1. 師 army; *shui.shih*, water forces, navy. *hsiu*, often, 'to repair'; but here, *hsiu tsao* is simply 'to build'. (3) Sampans, *lit.*, three boards, a name for various kinds of boats in China. (4) *tu chên*, leading the ranks: this is a name given to the boats of the officers in command. 略; this word, like many others ending in *-üeh*, can be pronounced in more than one way. It is read, *liao*, *lio*, and, very frequently, *liao. lüeh chia*, add a little. (5) 砲, as its radical indicates, was originally a machine for hurling stones. 位, *wei*, is the numerative for cannon.

2. (2) 子, balls, shot. *yao*, for *huo yao*, gunpowder.

卽以哨船爲辦公之所、糧、岸、不准登岸居住、水師官兵皆宜以船爲家、十四人、共兵五百六十名、十名、三板船四十號、每船二十五人、共兵五號、一號兵二十名、長龍船二額³兵、副將營、督陣三板船

3. Sailors according to the numbers fixed. A Post-captain's command [consists of] one Leading Sampan, with 20 sailors; (2) two Long Dragon Boats, each with 25 men, altogether 50 sailors; (3) forty Sampans, each with 14 men, altogether 560 sailors.
4. The officers and sailors of the fleet ought all to make their home on board. (2) They will not be allowed to go on shore to live. (3) If any of them break the rule and live on shore, those who are officers will be cashiered, those who are sailors will be deprived of their pay. (4) From a First Lieutenant downwards, all are officers of a patrol, and so [ought] to make the patrol boat their place for doing

3. 2 is a number fixed upon: 2 *ping*, soldiers of, *i. e.* according to, the number fixed upon. It is not 'number of soldiers', which would be *ping ê fu Chiang ying*; the Chinese use the same terms for their military and naval forces: *Fu-chiang*, (*lit.* vice-general), is an officer's title, corresponding with Colonel or Post-captain; in the army a *ying* is a battalion: in the navy one can translate it as 'squadron' or 'command'. 號, *hao*, is here used as a numerative of boats.

4. 以; take the boats and make [them] their home.

(3) 如...者; *cf.* Ex. 63. 7 (3); *lit.*, if [there be] any who break the rule; *kuan chi*, [if] they be officers, then they will be. *ko chih*, to strip of their rank, to cashier. 糧, *liang*, grain, rations; here, pay of all kinds.

(4) *tu-ssü*, a Senior Captain in the army, a Senior Lieutenant in the navy. 哨; a *shao*, or 'patrol', is a subdivision of a *ying*, or battalion. 所, a place.

行 次、三 壞、大 十 每 定 居。不⁽⁵⁾
 更 十⁽²⁾ 年 議 砲 兩。 年 長 准
 換。 二 修 定 最 發 龍 雜⁵ 建
 年 理 每 易 戰⁶ 銀 戰 費、衙
 卽 一 屆 損 船 六 船 酌 陸

official business. (5) They are not permitted to build offices and live on shore.

5. Petty Expenses. It has been determined that for Long Dragon War Boats every year there shall be issued sixty taels.
 6. The large guns on war boats being very easy to injure, it is arranged that they shall be repaired once every three years, (2) and that after twelve years they shall be changed [for new ones].

5. *cho ting*, to deliberate upon and settle.

6. *sun huai*, *lit.*, to damage and spoil. 屆, *vide* Ex. 48. *hsiu li*, to repair, *i i²-t²*, one time.

(2) [After] twelve years, then proceed, *kêng huan*, to change.

EXERCISE 68.

VOCABULARY.

梧 *wu²*, name of a tree.

緒 *hsü⁴*, end of a thread; to connect.

港 *chiang³*, a creek, a lagoon.

城 *ch'êng²*, a city wall; a walled city.

駛 *shih³*, to sail.

埠 *fou⁴*, a port.

退 *t'ui⁴*, to retire.

季 *chi⁴*, a season.

貿 *mao⁴*, to trade.

穀 *ku³*, grain.

担 *tan⁴*, a burden; a picul.

瑞 *jui*, lucky, auspicious.

至 埠、礙、里、所 香 該⁽²⁾ 開 條、查¹
 五 水⁽⁶⁾ 夏⁽⁵⁾ 本⁽⁴⁾ 定 港 地 作 自 梧
 尺 退 天 口 之 及 坐 通 光 州
 者、之 大 船 河 廣 落 商 緒 口
 亦 日、船 隻 道 東 西 口 二 岸、
 可 船 亦 往 前 省 江 岸、十 按
 到 之 可 來 往、城、北 設 三 照
 梧、食 駛 尚 約 由 岸、關 年 和
 水 入 無 七 海 計⁽³⁾ 收 五 約
 深 本 阻 百 關 到 稅、月、專

TRANSLATION.

1. The port of Wu-chou, in accordance with a special clause in the Treaty, was opened as a Treaty Port from the Fifth Month of the 23rd year of Kuang Hsü; and a custom-house was established for the receipt of duties. (2) The said place is situated on the north bank of the West River. (3) I calculate [the distance] to Hongkong and Canton, [if] one proceeds by the water ways fixed by the Customs, as approximately 700 *li*. (4) At this port vessels coming and going have not yet met with any impediment. (5) In summer time large vessels, too, can come up to our port. (6) At the time when the water falls, vessels drawing as much

1. 查 need not be translated. For its use in such passages, *vide* Ex. 23. 19. *kuang hsü*, the name of the reign of the present Emperor.

(2) *tso lao*, to sit and to settle, to be situated.

(3) 到, *to. hsiang chiang*; 'Hongkong' is the Cantonese pronunciation of these two words. For Canton, *vide* Ex. 58. 8. 約, (here an adverb), about, approximately.

(4) 本; the use of this word shows that the writer belongs to Wu-chou.

(5) 亦, too, as well as smaller ones.

(6) *ch'uan chih*, etc., *lit.*, of vessels those eating (*i. e.* drawing) water deep up to (*i. e.* to the depth of) five feet.

然⁽⁷⁾梧州之上河未悉火船
能往來否⁽⁸⁾至河水之長退
全憑天雨⁽⁹⁾長水時有高於
退水時六丈之多⁽¹⁰⁾夏季之
水常與岸齊⁽¹¹⁾亦有時高於
岸也⁽¹¹⁾值此時進口之船較
之岸邊房屋則高⁽¹²⁾遇此大
水居民似多不便⁽¹²⁾賠本料
必不少⁽¹³⁾孰知居民不以爲
災而以爲瑞

as five feet of water can also reach Wu-chou. (7) But, I am not sure whether steamers can navigate the river above Wu-chou, or not. (8) As to the river's rising or falling, all depends on the rainfall. (9) When the water rises, the river is as much as sixty feet higher than when the water is low. (10) In the summer season the water is frequently level with the bank, and there are times [when it is] higher than the bank. (11) At this time the vessels that enter the port are higher than the houses on the banks. (12) When they meet with these floods, the inhabitants apparently [suffer] many inconveniences. I conjecture that not a few of them must sustain pecuniary losses. (13) Who would think that the people do not regard [the floods] as a calamity, but

(7) 悉, *hsi*, minutely, thoroughly; often combined with verbs meaning 'to know', and not unfrequently used, as here, for 'know thoroughly'.

(8) 長, *chang*³, to grow.

(9) *Lit.*, [at] the time of the rising water, it (the river) is higher than [at] the time of the falling water [by] as much as sixty feet.

(11) 值, *chih*⁴, to meet, to happen, at the time of. 較, *etc.*; *lit.*, *chiao chih*, comparing it [with], *an pien fang wu*, the houses on the banks, *tsê kao*, then it is higher.

(12) 似, *ssü*, apparently. *p'ei pên*, [those who] lose their capital, *liao*, I conjecture, *pi*, must [be], *pu shao*, not a few.

(13) *shu chih*, who knows?

名之聞⁽¹⁷⁾三城担一穀惟⁽¹⁵⁾易梧⁽¹⁴⁾
 廣先、未百已之多、千出聞未州
 信。有有年歷多、二口年悉從
 古此之—梧⁽¹⁶⁾百約中其前
 城城久、千州萬有米詳、貿

consider them a fortunate occurrence? (14) I am not well acquainted with the particulars of the trade of Wu-chou in the past. (15) But I have heard that the annual export of rice is, approximately, as much as twelve million piculs. (16) The city of *Wu-chou* has already existed for a period thirteen hundred years. (17) I have heard that before the existence of the present city, there was an old city, named Kuang-hsin.

(14) *ts'ung ch'ien*, formerly; here an adjective agreeing with *mao-i*, *mao* to trade, *i* to change, *mao-i*, trade.

(15) 年中, in a year. *mi ku*; *mi* is cleaned rice, and *ku* paddy, *i. e.* rice with the husk still on it. 担, a picul; either a weight of 100 Chinese pounds, or a measure of 100 Chinese pints.

(16) 歷, to pass through. Cf. Ex. 60. 2 (2).

EXERCISE 69.

VOCABULARY.

街 *chieh*², a street.

採 *ts'ai*³, to gather, to collect.

挑 *t'iao*¹, to carry by means of
a pole on the shoulder.

困 *k'un*⁴, distress; to be sur-
rounded.

固 *ku*⁴, strong, firm.

賴 *lai*⁴, to rely upon.

就 *chiu*⁴, to go to; according to.

邀 *yao*¹, to invite.

監 *chien*¹, to superintend; a
gaol.

候 *hou*⁴, to wait.

待 *tai*⁴, to wait for; to behave to.

質 *chih*³, substance, matter; to
confront.

民縣⁽⁶⁾阻採收城劫、劫。強如¹
 作令米買、買買生⁽²⁾盜准
 主、真穀挑無賣、意各²亦商
 似⁽⁷⁾不不夫幾、所⁽³⁾之營可民
 此、敢能亦派⁽⁴⁾以人兵造私
 被言、多怕人米均勇砲造
 困不買來赴穀不四船砲
 之後能積城、各在敢路以船、
 後與存、致⁽⁵⁾鄉街來槍行則⁽²⁾

TRANSLATION.

1. If merchants and common people are allowed privately to build gunboats, (2) then robbers will also be able to build them in order to practise piracy.
2. The soldiers from each camp, (or, of each battalion), robbed and plundered on [all] four roads; (2) [so that] no dealers dared to come to the city to trade. (3) Therefore the rice bought on the street (*i. e.* in the market) was not much. (4) Then men were directed to go to the villages and buy supplies; but the coolies also were afraid to come to the city. (5) From these causes it was impossible to buy any large quantity of rice and store it up. (6) The Magistrate really did not dare to speak, and could not exert his authority among the people. (7) Under these circumstances, after

1. (2) *ch'iang tao*, men who rob with violence, = robbers.

2. *ping yung*, cf. Ex. 22. 12. (2) *shêng-i chih jên*, the trading men, *chün*, all, *pu kan*, did not dare.

(3) *so i*, vide Ex. 8. 18. 幾 *chi³*, much.

(4) *fu*, to go to, *ko hsiang*, each village, *ts'ai mai*, to collect and purchase. **iao fu*, bearers, men to carry the rice bought.

(5) *Lit.*, [which], *chih tsu*, caused a preventing of rice and paddy, [so that there] could not be much bought and, *chi ts'un*, stored up.

(6) *hsien ling* = *chih hsien*, Magistrate. *tso chu*, play the ruler.

(7) *ssü tz'ü*, [the case being] like this.

國、係、送、音、各、兵、錢、論、民、固、合⁽⁸⁾
 究、無、交、如⁽⁵⁾、國、役、貨、搶、或、守、城
 辦、約、本、係、領、捕、物、劫、在、之
 照、之、國、有、事、擊、即⁽³⁾、內、人
 例、國、領、約、官、由⁽⁴⁾、地、無
 治、洋、事、之、會、關、外、不
 罪、人、官、國、同、道、民、害
 、、官、洋、審、就、人、怕、
 即、懲、人、明、近、無、
 由、辦、人、語、邀、派、銀、無⁽²⁾、
 中、如⁽⁶⁾、即、語、邀、派、銀、流、心

that [the place] was besieged, (8) the people in the whole town were one and all afraid, and had no heart to make an obstinate defence.

3. If there be foreign vagabonds, who, either inland or on the sea, (2) rob [any persons] of money or property, no matter whether [the sufferers be] Chinese or foreign, common people or travelling merchants; (3) the local authorities will thereupon despatch soldiers and constables to arrest them; (4) and the Customs Taotai will invite all the foreign Consuls who may be nearest at hand to take part with him in examining [them so as to] find out their language. (5) If they be foreigners belonging to a nation which has a treaty [with China], then he will send them to the Consul of their own country for punishment. (6) But if they belong to a nation which has no treaty, then China [herself] will try them, and punish their offence according to law.

(8) *ho ch'êng*, the whole city. *hai-p'a*, to be afraid.

3. *wu lai*, worthless folk; *lit.*, men who have nothing to depend on. *liu min*, wanderers, tramps.

(2) *wu lun*, is not connected with the verb *ch'iang-chieh*, but with all the words following the verb, down to *huo wu*, goods. *yin ch'ien*, silver bullion and copper coins, = money.

(3) 役, *i*, runners, constables, *pu-na*, to arrest.

(4) *kuan tao*; *kuan*, customs, *tao*, Taotai, *chün chin*, according to nearness; *hui t'ung*, in conjunction with him, *shên ming*, to examine [them so as to] find out, *yü yin*, their words and accent, *i. e.*, their language, (in order to determine their nationality).

(5) *sung chiao*, send and hand to, = send to. *ch'êng pan*, punish and deal with.

訊 到 質、犯 逃 如⁽²⁾ 輕 首 重 竊⁴
 供 案、必⁽³⁾ 監 未 首 重 從、案、查
 辦 然 首 候 獲、犯 不 定 向 命
 結。 後 犯 待 從 在 等、罪 分 盜

4. I would humbly remark that in serious cases [such as] homicide and robbery, [the offenders have] hitherto been divided into principals and accessories, and the one class punished more severely than the other. (2) If the principal offender is at large and has not been captured, the accessories are kept in prison till they can be confronted with him. (3) It is necessary that the principal be brought into court; after which they are interrogated, and the case is brought to a conclusion.

4. 竊, *vide* Ex. 61. I. 從 *tsung⁴*, a follower, accessory. *ting tsui*, etc.; *lit.* fix their guilt (or, punishment) light or heavy, not equal.

(2) *chien hou*, to wait in prison. 待, wait for, until. 質 to be present in person, to be confronted with: it may be one prisoner confronted with another, a prisoner with a witness, or, simply, a prisoner with his judge.

(3) *jan hou*, afterwards, *hsün kung*, examine [and get] their statements, *pan chieh*, deal with and wind up, conclude.

EXERCISE 70.

VOCABULARY.

患 <i>huan⁴</i> , trouble, harm.	鈔 <i>ch'ao</i> , vouchers, bank-notes;
尤 <i>yu²</i> , fault; still more.	money.
堤 <i>ti¹</i> , an embankment.	徵 <i>chêng</i> , to levy; proof.
淹 <i>yen¹</i> , to drown; to inundate.	解 <i>chieh³</i> , to loosen; to explain;
看 <i>k'an⁴</i> , to look at, to see.	<i>chieh⁴</i> , to send.
庸 <i>yung¹</i> , to use, to employ.	另 <i>ling⁴</i> , separate; another.
卹 <i>hsü⁴</i> , to pity.	冊 <i>ts'ê⁴</i> , a list; a register.
夾 <i>chia¹</i> , to squeeze.	

捐辦、水之、害治、省廣、廣東、異、竊²而⁽²⁾湖¹
 理、處、即因、廣東、東之、北⁽²⁾查、漢、北之、
 已、據、之。水、水、水、水、水、水、水、水、
 該、至³患、患、患、患、患、患、患、患、
 縣、六、在、在、在、在、在、在、在、在、
 稟、合、利、利、利、利、利、利、利、利、
 報、縣、多、多、多、多、多、多、多、多、
 勸、被、而、而、而、而、而、而、而、而、
 各、各、各、各、各、各、各、各、各、各、

TRANSLATION.

1. Of the rivers of Hupei, the Yangtse is the greatest, and the Han is inferior to it. (2) But the trouble caused by the Han is even greater than that caused by the Yangtse.
2. I would humbly remark that regulating the rivers of Kuang-tung is a different thing from [regulating those of] the northern provinces. (2) In the case of the rivers of the northern provinces, the trouble is in the absence of embankments; but in the case of the rivers of Kuang-tung, the trouble is in the number of the embankments. (3) The regulating of the rivers in Kuang-tung, again, is different from what it is in the other provinces generally. (4) With the rivers of the other provinces, the trouble lies in their doing much harm and little good. In regulating the rivers of Kuang-tung, the trouble lies in the fact that they do much good, and harm at once follows therefrom.
3. As to the places in Liu-ho Hsien which have suffered from

1. Han River, *vide* Ex. 64. 1 (3).

(2) 之; the Han's being a trouble, = the trouble that the Han is. *chiao Chiang*, compared with the Yangtse, *wei*, is, *yu shên*, still greater.

2. (4) 因之, is on account of it, follows from it.

3. 已, *i*, sign of the past tense. 據, *vide* Ex. 25. 18. *ch'üan ch'üan*, exhorting people to subscribe.

按門、總應貨夾卹。支看處、其⁽²⁾
 照會理納進板持、民據江
 洋同各稅出火再⁴應情、該都
 稅戶國鈔通輪查請目縣縣
 徵部事銀商等招毋前稟被
 收、議務兩、各船、商庸尙報、淹
 定、衙經⁽²⁾口、運局撫可察⁽³⁾各

floods, [I] have received a report from the Magistrate concerned, [to the effect] that he is dealing with the matter by raising subscriptions [for the sufferers]. (2) As to the various places which have been inundated in Chiang-tu Hsien, it is reported by the Magistrate there that, (3) looking at the state of the people, at present they can still hold out, and [he feels that] he ought to request that relief should not be given.

4. Again, I find that, [with regard to] the sums in silver for duties and dues, which ought to be paid by sailing vessels and steamers of the China Merchants Company that carry goods into or out of the various Treaty Ports, (2) the Foreign Office, in conjunction with the Board of Revenue,

(2) 其, goes with *ko ch'u*, — the each place.

(3) 情, matters, circumstances. *chih ch'ih*; *chih*, to prop, to support, *ch'ih*, to hold on to; *chih-ch'ih*, to hold out, endure. 毋庸, do not use, *fu hsü*, soothing and pitying, *i. e.* relief. 卹, is merely another form of the *hsü* given in Ex. 50.

4. *chao shang chü*, the Board for attracting merchants. This is the name of the great Chinese, semi-official, steamship company, known in English as the China Merchants Co.. *chia pan*; European sailing vessels have long been called by this name at Canton. The origin of the expression is exceedingly doubtful. It is said that *chia-pan*, in Cantonese *ka-pan*, represents the English word Captain, and that the term was transferred from the Master to the vessel. *huo lun (ch'uan)*, fire-wheel ships, steamers, *cf.* Note to Ex. 60. 4 (2). *têng ch'uan*, such vessels, vessels of these two classes. 鈔 is the regular term for tonnage dues.

(2) 經, sign of the past tense, — to be taken with *i têng. tsung li*, etc.; we have here the full title of the old Chinese Foreign Office, = the Office for general

混、洋 與 報、分 造 報 次、個 仍⁽³⁾
 等 稅 別 不⁽⁴⁾ 明 清 解、核 月 按
 因。相 項 得 詳 冊、另 數 一 三

has determined that [the Customs Authorities] should levy and collect them on the same system as foreign duties; (3) further, that once every three months they should calculate the amount, report it, and forward [the money to the proper quarter]; that they should separately make out a clear statement, and report the particulars, [with each item] plainly distinguished; (4) they must not mix up [these sums] with other items of foreign duties.

control of affairs with each country. It has now become the Wai Wu Pu, = Board of Foreign Affairs. 按照, in accordance with, *yang shui*, foreign duties (*i. e.* with the duties paid by foreign vessels), *chêng shou*, levy and receive.

(3) *jêng*, further. *an san kô yüeh i ts'ü*, according to three months one time, = once every three months. 另, separately, apart from other accounts, *tsao*, make,

ch'ing ts'ê, a clear statement, *fên ming*, distinguishing, *hsiang*, minutely, *pao*, report.

(4) *pu t'ê*, must not, *hsiang hun*, confuse together. *têng yin*; these words mark the end of the quotation from the Foreign Office's rules.

The above extract is an excellent specimen of the complicated style in which Chinese official documents are frequently written. The whole paragraph is of course governed by the *ch'ü*, at its commencement; but this word may be disregarded for our present purpose. We have, then, in the first place about twenty words, from *chao shang chü* to *yin liang*, which form apparently a complete sentence, with subject, verb and object, all in proper order, — vessels of the China Merchants Co., importing goods ought to pay sums in silver. Reading on, however, we discover that the above, after all, is not a complete sentence, but that it is combined with what follows: that *yin liang*, is not the object of *ying na*, 'ought to pay', but of *chêng shou*, 'levy and collect', far away at the end of the second section. It then becomes plain that *ying na*, and all that precedes it, must be a participial phrase attached to *yin liang*, and that the twenty words mean, 'the [by] the C. M. Co.'s vessels ought-to-be-paid silver', or, 'the silver which ought to be paid by vessels of the C. M. Co.'. The construction would have been much plainer, if 之 had been inserted after *ying na*.

The reason why the Chinese writer has placed these twenty words at the commencement of the paragraph, is partly because they are its logical subject, partly because the insertion in its proper place of so inconveniently long a phrase would have interfered with the sequence of the rest of the passage. And, by taking the liberty of introducing the words 'with regard to', one is able in translating to retain the same order.

If it be asked, why does not one take *yin liang* as the subject instead of as

the object of *chêng shou*, "that the duties and dues from the China Merchants Company should be levied and collected on the same system as foreign duties"; the answer is that *chêng shou*, has apparently the same subject as the verbs in section (3) viz. *ho shu pao chieh*, *ling tsao* and *hsiang pao*, and that *yin liang* could not possibly be the subject of these.

EXERCISE 71.

VOCABULARY.

憲 <i>hsien</i> ⁴ , a ruler, an official.	線 <i>hsien</i> ⁴ , a thread; a clue.
札 <i>cha</i> ² , a tablet; to order.	蒙 <i>mêng</i> ² , to receive a favour.
竟 <i>ching</i> ⁴ , end; after all.	封 <i>fêng</i> ¹ , to seal up.
店 <i>tien</i> ⁴ , shop; inn.	押 <i>ya</i> ¹ , to press down.
綢 <i>ch'ou</i> ² , silks.	提 <i>t'i</i> ² , to pick up.
箱 <i>hsiang</i> ¹ , a box.	付 <i>fu</i> ⁴ , to give, to hand to.
冒 <i>mao</i> ⁴ , to feign.	寄 <i>chi</i> ⁴ , to send, to deliver to.

完	成	皆 ⁽³⁾	交	商	開、	總	廣	三	於	照 ¹
釐	華	照	易	與	嗣 ⁽²⁾	局	東	年	光	得
金、	商	章	買	洋	後	憲	釐	間	緒	本
	報	責	賣、	商	華	札	務	奉	十	局

TRANSLATION.

1. Whereas this Office during the course of the 13th year of Kuang Hsü received instructions from the authorities of the General Lekin Office for Kuang-tung, stating that (2) in future when Chinese merchants deal with foreign merchants, either as buyers or sellers, (3) in all cases, in accor-

1. *chao tê*. These two words are frequently found at the beginning of proclamations. They are a conventional phrase, which it is customary to translate either by 'whereas' or by 'be it known that'. 釐. *sc. li-chin*, lekin: *hsien*, the authorities, *tsung chü*, of the general office, *li wu*, for lekin affairs. The persons issuing the proclamation, from which this Exercise is taken, are the officials of one of the Branch Offices under the control of the General Lekin Office. 札; this character is interchanged with the *cha*, given in Ex. 64. 開, to state, to declare.

(2) *chiao i*, trade.

(3) *tsê ch'êng*, to make responsible.

充⁽¹⁰⁾稟⁽⁹⁾漏、六竟遵當⁽⁶⁾收商由華⁽⁴⁾
 公、蒙卽⁽⁹⁾箱、有照、經買之貨出華商
 各據冒⁽⁸⁾逢嗣⁽⁷⁾諭之華賣之華將
 大線充洋店於飭華商與華賣
 憲人、出上年各華完華商完
 飭引、運十行釐商、洋
 將報希運十月一釐、商、
 土拏圖土月一應釐、商、
 綢獲、走綢間、體因、由洋⁽⁵⁾應

dance with the regulations, the Chinese merchants will be held responsible for reporting [the transaction] and paying the lekin. (4) When a Chinese merchant sells goods to a foreign merchant, the Chinese seller ought to pay the lekin; (5) when a foreign merchant's goods are sold to a Chinese, the Chinese merchant, who buys them, ought to pay it. (6) Thereupon we issued a notification instructing all Chinese firms that they must without exception comply with [these orders].

(7) Afterwards, in the tenth month of last year, it actually happened that the Fêng Yüan Shop, [which was] exporting six boxes of native silks, (8) pretended to be a foreigner, with the intention of evading [the lekin]. (9) Then, receiving intelligence through an informer, we seized [the goods and men]; (10) and, having made a report, we were favoured [with instructions] from the various high authorities bidding

(6) 當, at [that time]. 行, *hang*, a firm. *i t'ei*, one body, uniformly.

(7) 竟, after all, *yu*, there was.

(8) *mao*, to feign; *ch'ung*, to stand for; *mao ch'ung*, to pretend to be; *hsi t'u*, hoping and scheming, *tsou lou*, to evade payment of duty, to smuggle.

(9) *chi*, then, *chü*, getting hold of, *hsien jên*, an informer's, *yin pao*, guidance and information.

(10) *ping*, reporting, *mêng*, we received the favour, *ko ta hsien*, that each high authority, *ch'ih*, should order us. *ch'ung kung*, to make public property.

等語。貨委係逢源店華人之貨、此局查出、連貨拏獲解案、此伊押貨付寄輪船、被釐金二十八日、洋人安德散着訊麥利仁、據供去年十月茲准南海縣周來函、以提仁一名發縣嚴辦、各在案、官、仍將押貨之華人麥利並將逢源店房屋查封入

us to confiscate the native silks, (11) and to cause the premises of the Fêng Yüan Shop to be sealed up and forfeited to the state. (12) [We were ordered] further to take Mai Li-jên, the Chinaman in charge of the goods, and send him to the Magistrate to be severely dealt with. All these matters are on record.

(13) We have now received a note from Chou, Magistrate of Nan-hai, to the effect that he had had up and examined Mai Li-jên. (14) According to the man's statement, last year on the 28th day of the tenth month, a foreigner [named] Andersen told him to take charge of the goods and put them on board a steamer. (15) He was discovered by the Lekin Office, was seized together with the goods and was sent before the Court. (16) These goods really were the property of [the owner of] the Fêng Yüan Shop, who was a Chinese.

(11) *Lit.*, at the same time to take the Fêng Yüan Shop's houses and rooms, examine them, seal them up and confiscate them.

(12) 押, to escort, to take charge of.

(13) 以, to the effect that.

(14) 付寄, to send to, to take to.

(15) 連 *lien*, together with.

(16) 委係, to be really.

EXERCISE 72.

VOCABULARY.

素 <i>su</i> ⁴ , plain; commonly; here- to fore.	撞 <i>chuang</i> ⁴ , to strike, knock against.
殷 <i>yin</i> ¹ , abundant.	驚 <i>ching</i> ¹ , to frighten, startle.
賊 <i>tsang</i> ¹ , booty, plunder.	攔 <i>lan</i> ² , to prevent, to stop.
添 <i>t'ien</i> ¹ , to add to.	點 <i>tien</i> ³ , a dot; to mark off, check.
僻 <i>p'ei</i> ⁴ , secluded, out-of-the-way.	
棍 <i>kun</i> ⁴ , a stick, cudgel.	

用、起 黃 難、江 會 張 已 法 二 光¹
 各、意 泰 武⁽³⁾ 香 遇 禮、 獲 之 十 緒
 犯、槍 山 平 陳 素 在⁽²⁾ 在 武 六 十
 允、劫 家 知 六、識 該 監 平 日、四
 從、得 道 悉 各 獲 縣 病 武 已 年
 賊 殷 事 道 案 境 故 大 獲 九
 分 實、主 貧 之 內 之 合、正 月

TRANSLATION.

- I. On the 26th day of the ninth month in the 14th year of Kuang Hsü, Wu P'ing and Wu Ta-ho, who have [since] been arrested and executed, and Chang Li, who has been arrested, but died in gaol of sickness, (2) at some place in the said District met with Chiang Hsiang and Ch'ên Liu, who were previously known to them, and who have [since] been arrested [and brought before] the court. They all talked of their poverty and hardships. (3) Wu P'ing, who was well aware that the complainant Huang T'ai-shan was well off,

1. *ching fa*, to behead, *vide* Ex. 48. 3.

(2) At some place, etc., *lit.*, within the territory of the said District.

(3) *shih chu*, the principal in the affair, the sufferer. *chia tao*, family condition, *yin shih*, was abundant and substantial. 起意 *etc.*, raised the idea that they should plunder and rob, get booty, divide it and use it: each offender assented and complied.

用棍拒傷、黃⁽⁹⁾泰山驚起攔捕、被武平
 合等撞開大門進內行劫、大
 在外把風接賊、自⁽⁸⁾與武平
 香陳六並不識姓名一人、江
 主黃泰山門首武平令江
 共七人、三⁽⁶⁾更時分、同往
 分執刀棍及徒手不等、一
 於是夜在僻處會齊、各犯
 並不識姓名一人入夥、⁽⁵⁾即
 武平⁽⁴⁾又添邀在逃之張成

proposed that they should rob [his house] and divide the plunder; [to which suggestion] all the party gave their assent. (4) Wu P'ing also invited [two more men] to join the band, [namely] Chang Ch'êng, who is still at large, and a man whose name was unknown.

(5) Then, that [same] night, they assembled in a lonely place, seven men in all, some armed with swords; some with bludgeons, and some without any weapon. (6) At midnight they went together to the gateway [of the house] of the complainant, Huang T'ai-shan. (7) Wu P'ing ordered Chiang Hsiang and Ch'ên Liu, with the man whose name was unknown, to keep watch outside and receive the plunder. He himself, with Wu Ta-ho and the others, burst open the great gate and, going in, proceeded to rob [the house]. (9) Huang T'ai-shan, being aroused by the noise, [tried to] stop them and arrest them, but was hurt by Wu P'ing,

(4) *t'ien yao*, additionally invited. *ju huo*, to enter the band.

(5) *ko fan*, etc.; *lit.*, each offender, *fên* divided, *chih*, holding, swords, sticks, *chi*, and, *t'u shou*, empty-handed, not the same.

(6) At midnight; *lit.*, at the time of the third watch. There are five night-watches of two hours, each, midnight being the middle of the third watch.

(7) *tsai wai pa fêng*, to keep watch out side; *pa fêng*, *lit.*, to catch the wind, = to get news of approaching danger.

(9) *ching chi*, being aroused and rising up. *pei wu p'ing* etc., suffered that Wu P'ing, using a stick, resisting, wounded him.

賊、犯、人、賊、處、同、等、遞、現、槍⁽¹⁰⁾
 逃、隨、追、因、正⁽¹¹⁾、逃、分、交、錢、去
 散。手、捕、聞、在、回、帶、江、等、衣
 取、各⁽¹²⁾、有、點、僻、一、香、物、服

who resisted and struck him with a bludgeon. (10) [The robbers] took away a quantity of clothes and [copper] money, which they handed to Chiang Hsiang and those with him to carry between them; and all together stole back to the lonely spot. (11) Just as they were counting their booty, they heard that there were people in pursuit of them. (12) [So,] each man took what articles of plunder came first; and they ran off in different directions.

(10) *i-fu*, clothes, and *hsien ch'ien*, ready money, *têng wu*, such, *i. e.* the above mentioned, articles.

(11) *chêng tsai*, exactly when; *yin wên*, because they heard.

(12) *sui shou*, accompanying the hand, = as it came to hand, *ch'ü tsang*, took booty, *t'ao*, ran off and, *san*, scattered.

IV. ALPHABETICAL INDEX OF CHARACTERS.

THE NUMBERS REFER TO THE EXERCISES.

ai	愛	4	chang . . .	張	58	ch'êng ..	稱	27
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